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THE ANGLICAN PROPER PSALMS

CRITICAL AND EXEGETICAL NOTES ON OBSCURE AND CORRUPT PASSAGES IN THE HEBREW TEXT, IN THE LIGHT OF MODERN KNOWLEDGE

BY

C. H. SELLWOOD GODWIN, M.A.

ST JOHN'S COLLEGE, CAMBRIDGE
FIRST VICAR OF ST AIDAN'S, MIDDLESBROUGH

WITH A PREFACE

BY THE REV. PROFESSOR
A. H. SAYCE, M.A., D.D., D.LITT.
PROFESSOR OF ASSYRIOLOGY IN THE UNIVERSITY OF OXFORD,
MEMBER OF O.T. REVISION CO.

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TO MY REVERED COUSINS

EMILY, LADY TENNYSON

AND HER SISTER

ANNE WELD

THIS VOLUME IS DEDICATED

IN EVER GRATEFUL MEMORY

132409

PREFACE

MR SELLWOOD-GODWIN has written a very scholarly book. It is addressed to those who have some knowledge of Hebrew; to those who are unacquainted with Hebrew, indeed, the textual criticism of the Old Testament would necessarily be merely "words without meaning." But even the ordinary English reader is aware that the text of the Psalms cannot always be right; there are passages which are unintelligible even in their English dress, and many more in which sense and context do not agree. The Hebraist knows that in certain cases this is the fault of the translator; but he also knows that in many other cases the English translation is only an attempt to conceal the obscurities of the original.

Why the text of the Psalms should be corrupt is not so easy to explain. Their constant use in the services of the temple would, it might be thought, have preserved them without alteration. Such was the case with the psalms and hymns used in the services of the Babylonian and Assyrian sanctuaries. As I have recently pointed out in the *Expository*

Times, we are now able to compare the text of these in the editions made for the library of Nineveh in the seventh century B.C. with the text of the same liturgical compositions as it appears in tablets written in Babylonia some two thousand years earlier. The variations are astonishingly few: beyond a few additions or alterations introduced in order to adapt the old poems to the conditions of a later age and government the differences are practically confined to the substitution of the later Assyrian suffixes for the fuller forms of the older Babylonian grammar. And the accuracy with which the ancient texts were copied and recopied applies equally to the Semitic versions of them and the Sumerian originals. The words in which they were composed were consecrated, and a mistake in their pronunciation invalidated their recitation. How is it, then, that the text of the Hebrew Psalms has not been handed down with a similar amount of accuracy?

One answer to this is the fact that the Hebrew Psalms are written in the defective Semitic alphabet which did not express the vowels, and in which certain consonantal letters were difficult to distinguish from one another. Moreover, when the so-called "square" characters replaced the earlier "Aramaic" forms of the letters the individual words ceased to be divided from one another, and thus no check was any longer placed upon the tendency in recitation to run words into one another. Then,

again, older Psalms were adapted to the requirements of a later age like the Assyrian versions of the Babylonian Psalms to which I have alluded, while fragments and passages of earlier compositions would have been introduced into Psalms of more recent date. This was the case with the Prophetical books as we learn from Isaiah xvi. 13, 14, and it would have been still more the case with a class of literature like the Psalms. That the text of the latter should already have been "corrupt" when the Greek translations were made tells against the theory which would ascribe the larger part of the Psalter to the Maccabean age.

It is not so much the grammatical or lexicographical difficulties, however, which disturb the English reader; for the most part they are felt only by the Hebraists; what chiefly puzzles him is what seems to him to be a wild use of the pronouns, first, second, and third persons alternating with bewildering frequency. Here, again, the Babylonian Psalms come to our help. They were largely antiphonal, the responses of the penitent or worshipper alternating with the words of the priest and choir. Sometimes it is possible that the pronouns have gone astray in the Hebrew Psalter through the errors of the scribes, but more often it will be found that their varying use is explained by the antiphonal arrangement of the verses.

The results of Assyriological research thus fully bear out Mr Sellwood-Godwin's conservative attitude.

The conjectural emendations of the Hebrew text, of which scores have been proposed in recent years, usually satisfy their proposers only and are for the greater part needless. He has acted wisely in admitting corruption of the text only where sense or grammar or both prove that the existing reading must be incorrect and in adhering as much as possible in his emendations to the Hebrew letters as they stand. At the same time he has given the student an opportunity of forming his own conclusions by stating the various suggestions put forward by modern critics as well as the readings of the ancient versions. The book in short is the work of a sound scholar.

A. H. SAYCE.

17 *May* 1915.

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N.B. The Proper Psalms for each Holy Day are grouped together, in the order of their recitation.

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INTRODUCTION

THE writer of these Notes hopes that they may be of some assistance to serious students in Theological Colleges and other Candidates for Holy Orders whose knowledge of Hebrew enables them to see the difficulties in the admittedly hard passages where the Massoretic Text is not in its original form, and to his brethren of the Clergy who without having leisure to specialise in this branch of sacred study are willing to welcome new light on their old difficulties.

The means used for the recovery of the original are:

(1) The *Versions*, viz. *G.*, *Jerome*, *P.* and *Trg.* (see Abbreviations).

When these appear to the writer to be paraphrases, condensations or mere guesses their help is rejected, since in such cases he regards them as invalid witnesses against the Mas.

When, however, they hint at or suggest a natural solution, such hint or suggestion is regarded as an authoritative help.

(2) When the above means fail to help in restoring the original, conjecture is resorted to; but conjectural emendations are regarded by him as historically or critically admissible only when the Mas. errors can be explained as being due to natural clerical errors, such as: similarity of letters, dittography, wrong division of consonants, or wrong vocalisation.

Errors, presupposed by the emendations of some interpreters, which cannot be so explained are regarded as improbable, and are rarely referred to in the Notes.

Emendations are here cited from Briggs (*Psalms*, International Critical Commentary), *Biblia Hebraica*, 2nd Edition, Baethgen, or Kirkpatrick (see brief Bibliography).

The writer does not conceive that it falls within his province in these Notes to discuss the assumption that the Psalms were written on certain Metre schemes, whether propounded by English, Continental or Ancient authors. He heartily acknowledges the respectable authority that can be claimed for some theory of Metre or measure in Hebrew Poetry, and in particular the attractiveness, the cogency and conviction with which our latest authority, Dr Briggs, elaborates his view. But in these Notes the writer has consistently ignored any emendations based on such assumption. The authority of the revered Dr Driver seems to him, at this stage, to be decisive on this point: 'The future must show whether metre ultimately approves itself to scholars as a criterion of Authenticity.' (*The Book of the Prophet Jeremiah*, p. li.)

It will appear, from what has been said above, that the present writer believes that the *consonants* of the original have not come down to us as corrupt as many Continental commentators suppose, and these Notes are offered for the consideration of devout scholars in the hope of fortifying that belief.

The writer feels that some apology is needed when a busy Parish Priest of the Town enters the public arena of Textual Criticism, and ventures to call in question some of the apparently assured results of modern Biblical learning. In criticising these results so far as they are connected with the Anglican Proper Psalms his excuse must be that in addition to the Ordination Vow to 'be diligent in Prayers

and in reading of the Holy Scriptures, and in all such studies as help to the knowledge of the same,' he and all his brethren of the Clergy are held to 'say daily the Morning and Evening Prayer either privately or openly,' which secures that 'the Psalter shall be read through once every month' by every clergyman; and the Proper Psalms are generally read twice in the month in which they occur as specially appropriated Psalms.

In addition to the more frequent recitation of these Psalms than of any others (except the Invitatory Psalm which is read every day except on Easter Day) there is in these groups of Psalms a degree of *nexus* or continuity of idea which is wanting in the daily recitation.

Each such group illustrates in a devotional fashion the central truth of religion which the day commemorates. From the dogmatic as well as from the devotional point of view they are specially important.

The Psalter as a whole is the only book of devotion at our command, which we are authorised directly to associate with Divine Inspiration, and further no question has ever been raised as to the Canonicity of the Psalter as a whole nor as to any one of the Psalms. 'The Prayer Book of the Saints' has therefore a special claim on the reverence of the clergy who are bound to recite it so frequently.

After twenty-five years of daily recitation of the Psalms, usually in English ('privately men may say the same in any language that they themselves do understand'), and such continuous study of the Traditional Text and of the Versions as a busy missionary life permitted, it was borne in upon the writer of these Notes that the trend of modern criticism is to undermine the integrity of the original text in very many cases in which he believed that the Hebrew Consonantal Text is not really corrupt.

The writer hopes that his efforts as interpreter of the Great Masters of Textual Criticism may be not unwelcome to those of his brethren who, while continuing diligently to study the sacred tongues which were nailed to the Cross,

have not immediate access to these authorities or to the Libraries, and yet wish to keep abreast of the best modern learning.

As regards his own original re-constructions and emendations of the sacred text he with all deference awaits the mature judgment of greater scholars.

C. H. S. G.

St Aidan's,
Middlesbrough.
Easter Day, 1915.

ABBREVIATIONS

TEXTS, VERSIONS AND AUTHORS

Mas. = Massoretic Text.

Aq. = Aquila, Version of.

Σ. = Version of Symmachus.

Θ. = Version of Theodotion.

P. = Peshitto, Lee's Edition, 1826.

Qr. = Qere, the Hebrew Text as read.

G. = Septuagint, viz. *The Old Testament in Greek*, by H. B. Swete.

Trg. = The Targum or Aramaic Version.

A.V. = Authorised Version.

R.V. = Revised Version.

V. = Vulgate Version.

Hier., Jerome = *Psalterium juxta Hebraeos Hieronymi*, ed. de Lagarde.

Baethg. = Baethgen, *Die Psalmen, übersetzt und erklärt*, in Nowack's 'Handkommentar,' 1904.

Bibl. Hebr. = *Biblia Hebraica.* Adjuvantibus professoribus G. Beer, F. Buhl, G. Dalman, S. R. Driver, M. Lohr, W. Nowack, I. W. Rothstein, V. Ryssel edidit R. Kittel. Editio altera emend. stereot. 1909.

Briggs, *ICC.* = *The Book of Psalms*, in 'The International Critical Commentary,' 1907.

Del. = Delitzsch. *Commentary of the Psalms.* English Translation. Clarke's Library.

G.-K. = Gesenius' *Hebrew Grammar* as edited and enlarged by E. Kautzsch, 2nd English edition revised in accordance with the 28th German edition, 1909, by A. E. Cowley, 1910.

Iastr. = *A Dictionary of the Targummim, the Talmud Babli and Yerushalmi, and the Midrashic Literature.* Compiled by M. Iastrow, Ph.D.

Kirkp. = Kirkpatrick, *The Book of Psalms*, 3 vols. in 'The Cambridge Bible for Schools and Colleges.'

Kenn. = Kennicott MSS.

Oxf. Lex. = *A Hebrew and English Lexicon*, by F. Brown, S. R. Driver and C. A. Briggs, Oxford, 1892–1906.

The names of Authors less frequently referred to are printed in full.

The usual abbreviations are used in references to the Old Testament, and for grammatical terms.

NOTES ON
THE ANGLICAN PROPER PSALMS

PSALM XIX.

Christmas Day.

Psalm xix., one of the Proper Psalms for Christmas Day, is composed of two parts, the first a morning hymn of praise proclaiming the Glory of God in His works ('El in the heavens, Briggs, *ICC.*), and the second the excellence of the Law.

2. Just as in *v.* 1 the 'heavens' are personified, so here the 'day' is to 'well forth' a message to the next day, the wonder of the day-light in nature and in man which does not last only one day; for the Celestial system is not a piece of human machinery to want constant repairing; so with the 'night,' it gives us knowledge, which in the case of ancient peoples may well allude to observation of the Moon and Stars. If Briggs, *ICC.*, is right, a monotheist is in these verses protesting against sun-worship (Ez. viii. 16) which was common among the Jews in the Babylonian period, and he adapts to the worship of Jahveh a hymn originally composed in honour of the Sun, though it must be admitted that in 5 *c*–7 the Sun is not declaring the glory of God as are the 'heavens' etc.

4. Interpreters differ as to the exact sense of the verse and some regard it as a gloss; but there is hyperbole and artificiality in the whole Psalm as we shall see in the next verse.

5. It is generally admitted that קַוָּם is obscure; the rendering of Trg. and Aq. 'measuring line' defies all sense, that of G. ὁ φθόγγος αὐτῶν, Σ. ὁ ἦχος αὐτῶν, and Hier. *sonus*

eorum does not represent the Hebr. and looks like a guess. Now, it is obvious that the author has put much poetic art into the structure of *vv.* 8–10, and the same is the case in *vv.* 2–5; but his skill here is of a different kind; he tries to use as many words as possible which denote 'speaking' or 'utterance': מלל, קול, אמר, נבע, חוה, נגד, ספר, some of which are only occasionally used, and yet he omits the exceedingly common word צִוָּה, why? But as it is a fact that many centuries B.C. the צ, ע and ק were interchangeable (see footnote on 1 Sam. i. 6 in Driver's *Notes on the Hebrew Text of the Books of Samuel*, 1913), so קום stands for צִוָּם, 'their ordinance' or 'appointment' goes forth into the whole world.

The atmosphere with its countless effects on animate and inanimate nature, and the lights of heaven, excite wonder and admiration in all men. The section *vv.* 2–6 which celebrates the wonders of natural phenomena closes, like section *vv.* 8–11, with a simile taken from human life.

7. The translations of the second line are ambiguous. Briggs, *ICC.*, transposes (after G.) and translates 'and unto their bounds is his circuit,' and in the third line 'and there is nothing hidden from His sun,' i.e. God's sun; the term 'hidden' more naturally suggesting 'light' than 'heat,' though the latter is etymologically possible.

10. Several scholars are quite sure that יִרְאַת is an error for אִמְרַת because it does not match the words denoting the Law in *vv.* 8, 9. But the Versions represent the Mas. The author wanted to say something very weighty about religion, and, as in *vv.* 12–14 (see notes), he has in mind the Gentile religions in which impure rites formed a considerable part. An impure religion is suicidal, a religion of purity abides for ever.

11. It is quite arbitrary to alter the verse to suit our fancies (Cheyne and D. H. Müller, *Strophenbau und Responsion*, 60). See second note, *v.* 5.

12. עֵקֶב, 'reward,' is very dubious, this meaning can only be obtained in an artificial and laboured way; the

only other passage where it is so rendered, Prov. xxii. 4, is certainly questionable, for it necessitates the addition of וְ to the next word. I should read there עֵקֶב, to 'follow' humility is true religion, riches etc. Here there are other serious difficulties; so pious and thoughtful a poet would hardly disturb the harmony of the poem by saying that he kept God's holy laws because there is a great reward; having such a rich vocabulary at his command he would naturally have used the more usual and definite words for 'reward'; again, what is the connexion between *v.* 12 and *vv.* 13 ff.? I take it to be certain that these verses are a protest against 'free-thinking,' or what was later called Hellenism. The Text was slightly altered later on by a Hellenist, the original being בְּשָׁמְרוֹ מֵעֵקֶב, 'Yea, Thy servant was instructed by them, when he kept himself from too much inquiry' or investigation. From the O.T. one cannot certainly say when free-thinking ideas existed in Israel, unless one follows the argument from silence; for aught we know the Jews or some of them may have been on most intimate terms with the Greeks when the latter settled in Egypt in the seventh century (Flinders Petrie, *Hist. Egypt,* iii. p. 328 f.).

13. נִסְתָּרוֹת to mean 'hidden' sins is unique when used absolutely; again what sense is there in the question 'Who can understand errors?' It is I think a slip for שְׁגִיאוֹת, 'great,' 'incomprehensible' things, from שָׁגָא which has also an ethical sense; the form שְׁגִיאָה agrees with Syriac and Aram. ܣܓܝܐ, סְגִיאָה, 'Who can understand the great things? O do Thou keep me clean from those things which are (too) mysterious' to solve by the intellect. Cf. Deut. xxix. 28, and the ethical sense of שָׁגָא in Bibl. Aram. (*Oxf. Lex.*).

14. זֵדִים, 'presumptuous' sins, is rightly questioned by many scholars; it is exegetically improbable, for having asked God to cleanse him, or declare him guiltless, from sins committed by error or unknowingly, how could he add also 'from presumptuous sins'? But taking the word to refer to "those who defy God's authority," the verse has a

clear sense, and goes well with the preceding as interpreted above. The form אִיתָּם stands for the normal pausal form אִתָּם which is the reading of five Kennicott MSS. (*Vetus Testamentum Hebraicum Oxonii*, 1780).

15. It is arbitrary to add תָּמִיד after לפניך after G. διὰ παντός. There is no good reason for the view that the Psalm is not complete, it mainly rests on the theory of metre, of the existence of which in the O.T. no ancient Hebrew source informs us.

The hymn is a beautiful one for Christmas; it celebrates the glories of the natural and spiritual world. The last word is certainly one for Messiah, viz. גֹּאֲלִי. Cheyne differs from several scholars who regard the verse as a later addition, his reason being that the verse is in the same metre as the rest of the Psalm; but then the metre is made up by him by adding תמיד. But there is better proof of its originality, viz. Being conscious that he had devoted so much thought to the beauty of its form which savours somewhat of the worldly, the poet prays that God would accept both the words and the meditation, of which latter the former is a beautiful garment.

PSALM XLV.

Christmas Day.

Psalm xlv., a Proper Psalm for Christmas Day, is one of the Psalms usually called Messianic. The Ancient Church and the Synagogue believed that this Psalm referred to the Messiah, so Trg. 'Thy beauty, O King Messiah' (מְשִׁיחָא). Briggs, *ICC.*, accumulates a number of impressive reasons for concluding that the Psalm in its original form was a song of praise celebrating the marriage of Jehu.

2. מַעֲשַׂי, plur. for abstract, 'workmanship,' artistic 'production,' compare ποίημα, 'poem.' 'I am uttering my artistic production concerning a king.'

3. The use of יצק with חֵן is unique, and makes a most elegant line: 'charm (or attractiveness) has been poured into thy lips.' We should say 'upon,' but the Hebrew meant to say not merely a little grace which would be quickly exhausted, but inside the lips which also fills the mouth. חֵן is extremely difficult to define; broadly it means that spiritual condition which wins or attracts others. Christ had חן absolutely, which alone adequately explains the next line.

4. As the syntax of *v.* 4 *b*, 5 *a* is dubious there is good reason to suspect error. The second והד is supposed to be a rhetorical emphasis; even so it ought to be connected with some other word, preceding or following it; here even the two preceding words are grammatically isolated. G. is obviously exegetic; it adds בְּ to both of these words and reads the next וְהַדַּרְכְּךָ, V. reads הַדְרֵךְ וּבְהַד, P. leaves out the second והדר. So it is clear that the Mas. consonants are right, but slight errors are present. I know of no other instance where (*a*) הוד and הדר are in apposition with 'sword,' or (*b*) objects of 'gird on.' It removes every difficulty if we read the second והדרך, הַדְרֵךְ and make הוד והדר its accusatives: 'Gird Thy sword upon Thy thigh, O mighty one, and cause Thy majesty and splendour to march,' cf. Is. xi. 15.

5. וְעַנְוָה־צֶדֶק is generally regarded as impossible syntax because 'and humility righteousness' has no definite sense; so R.V. and others read וַעֲנָוָה וָצֶדֶק with G. Hier. Trg., others read וְעַנְוֹת צ with one MS., Aq., P. It seems more likely to be an error in dividing the consonants, viz. וְעָנְיִ הַצֶּדֶק, 'and give justice to the oppressed,' cf. lxxxii. 3.

6. G. adds גִּבּוֹר in the voc. before חציך, which does not necessarily witness to a different text, but is exegetically correct, for it is understood from *v.* 4. The last clause is difficult as it has neither subject nor verb. To supply 'thy (arrows) are' has two objections, (*a*) there being a complete

sentence between 'arrows' and בְּלֵב one expects הֵם or יִהְיוּ before the latter, (*b*) such a statement is very strange after the nations had already fallen. That the consonantal text is right is obvious from the fact that G. V. P. translate it literally in spite of its being nonsense, viz. 'Thy arrows are sharpened, peoples fall under thee, in the heart of the enemies of the king.' The endeavour to make equal lines in the Hebr. has often destroyed sense. יִפְּלוּ was meant to be read יַפִּילוּ, then translate: 'The nations under thee (thy subjects) shall hurl thy sharpened arrows in the heart (but better, *in the midst*) of the king's enemies.'

7. Much ingenuity is exercised by some continental scholars to alter the first line, or to give it a forced interpretation, so as to remove the idea of the King, though human, being addressed as God. This is hardly historical criticism. One example of the objections to the natural sense will suffice. Hitzig and Baethg. urge that the statement in *v.* 8, obviously referring to a human being, is against the view that the King is in this verse addressed as 'God.' Yet (Briggs, *ICC.*) 'All the Versions regard *Elohim, God,* as vocative; all refer it to the king, except Trg., which thinks of God.' In *vv.* 7, 8 the king is spoken of as identical with God, and yet Human (Briggs otherwise). Some accept Lagarde's emendation סָעַד for וָעַד: 'God has supported thy throne for ever.' This imputes a graphically improbable error. One might suggest that a competent emendator with an *arrière pensée* should resort to the more plausible correction of יָעַד, 'appointed.'

9a. A verb is wanting after 'garments' which R.V. supplies, viz. 'smell of,' Baethg. 'scent'; but as כָּל is superfluous and is wanting in one MS., G., Σ., it is an error for בָּלוּ from בלל which in Arab. means 'to moisten' (*Oxf. Lex.*), cf. xcii. 11, where no mending is necessary. Most probably the Psalmist regarded משׁח as a word for 'consecrating,' cf. *v.* 8, and so used another word for mere 'perfuming.' I should regard the unique fem. plur. בגד as an error due to

בִיקָר in the next verse. Trg. takes מִנִּי to be the place-name, Jer. li. 27, identified with Assyr. 'Mannai' (*Oxf. Lex.*): 'They make thee joyous out of palaces of ivory of Mannai.' So already Bp Horsley.

10. בִיקָרוּ has been variously read; some would emend בְּקִירוֹתַיִךְ, 'within thy walls,' home; the reason for the emendation being that the Mas. wants some verb. The context and syntax seem to make בְּקָרוֹתַיִךְ most probable: 'King's daughters are among those who inquire after thee' with solicitude. Comp. this use of the word Ez. xxxiv. 11. There is no Kal form in Hebr. but in Syr. Pe. and Pa. have the same meaning.

13a. The line is rightly regarded as syntactically incomplete; and the addition 'shall be there,' R.V., is reading too much into the original. There is however no need to add תִּבְוֹא after צֹר (Baethg.), but the וּ of וּבַת is a dittogram. בַּת צֹר goes with the preceding words: 'and do thou worship him, O daughter of Tyre.'

17, 18a. Briggs, *ICC.*, regards these lines as later liturgical additions, suitable for the congregation, but not suited to a poet addressing the king at the time of his marriage, but he retains 18 *b* as refrain. No mere human Jewish king has been remembered in all generations.

PSALM LXXXV.

Christmas Day.

Psalm lxxxv. sings of Restoration after captivity, implores the Divine Blessing, and looks forward to a glorious future. It is appropriately appointed as one of the Psalms at Morning Prayer on Christmas Day.

2. שְׁבוּת, Qr. שְׁבִית. The alternative readings show that the combination of either form with שׁוּב is an old exegetic puzzle. Baethg.'s rendering 'Thou hadst turned the fortune of Jacob' may be good German, but it is against

the Hebr. usage. Accepting the Qr. the preceding line justifies the pointing שָׁבַת for שַׁבְתָּ: 'Thou hast shown Thy goodwill towards Thy land, the captivity of Jacob has ceased.' Verses 5 (see note), 7 clearly show that *vv.* 2–4 refer to a deliverance in the past and that the Psalmist is now praying for rescue from an impending actual danger to the nation.

5. שׁוּבֵינוּ is extremely difficult, the verb is usually intrans. but even assuming that it is here trans. what adequate sense can it yield? 'Turn us,' how? where? Baethg.'s 'restore us' is against the statement in *v.* 2 which implies that God had already restored the nation to its own land; so that even Cheyne's correction הֲשִׁיבֵנוּ cannot remove the obscurity. I think it is almost obvious that the consonants are wrongly divided, and the first line is meant to be read שׁוּב נָא לְהוֹשִׁיעֵנוּ, 'O do Thou repeat to deliver us' as Thou hast already done in the past. As *vv.* 11–14 imply present prosperity, *v.* 9 a prayer for peace, and *v.* 10 the nearness of help when needed, this reading and interpretation must be correct. In a condition of prosperity the people dread a probable invasion or some other calamity, and the Psalmist prays that God might avert it. Cheyne, Duhm and others read וְהָסֵר for והפר after G. *ἀπόστρεψον*; but as the word refers to God the Greek is a softening down of anthropomorphism; nor is such an error probable, and if there is an error it is merely that of transposition, i.e. הָרֵף, 'abandon,' 'let go' Thy wrath which is among us or with us.

7. There is nothing wrong with הֲלֹא, but Baethg. reads הָאֵל after G. and translates 'God, Thou wilt revive us again,' which I presume makes האל in the voc. in which case the article cannot be right. One expects 'my God.' If he takes it as nomin. with אַתָּה in apposition, it should according to usage be אַתָּה הָאֵל. On the other hand,

G.'s consonants are highly probable if pointed הוֹאֵל, 'Be Thou willing to revive us again.' On the syntax see *Oxf. Lex.* under יָאַל.

9. In view of the line beginning with כִּי, מַה יְדַבֵּר is superfluous, for if God speaks peace the petitioner hears what he speaks. Baethg. is not explicit: it can only mean that the Psalmist, like the other Prophets, wishes actually to hear the voice of God: 'Would that I could hear what God the Lord speaketh, when He speaketh peace.' The last clause points to this interpretation; Baethg. urges that the form כְּסִלָה, 'folly,' 'irreligion,' occurs only here, and the clause breaks the hopeful thoughts in the preceding line and in *v.* 10; he accordingly reads וְאֶלֵי שָׁבֵי לִבָּם לֹה, 'and to those who turn their heart to Him,' after G. *καὶ ἐπὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν.* Such an error in Mas. is quite possible, but G. may be mere conjecture to overcome a doubtful exegesis. Yet the Mas. may mean quite naturally that the Psalmist would like to hear God speak and give the message of peace both to the humble folk and to the saintly, so that in the face of the impending calamity they may not despond and become sceptical about God's Providence.

10. Being in a deep devotional reverie, he goes on to say, But surely our faith should not flag, for we are sure that God is near to those who fear Him, and ready to help and honour the land of the chosen people: so that even if one does not actually hear God's promise we may be sure of it if we feel that we deserve it. Kirkp. holds an entirely different view of the meaning of *vv.* 9, 10, and the purport of the Psalm as a whole is to him quite different.

11. The use of the perfect here and the imperfect in *vv.* 12 ff. is not noticed by Kirkp. and not adequately explained by Baethg. As in *vv.* 2–4 it here refers to God's past deliverance, the Return from captivity, while the latter verses refer to the poet's faith that deliverance and the consequent prosperity will assuredly be granted.

14. וַיְשֵׂם. Baethg. interprets the verb as if לֵב is understood, 'he notices' or 'pays attention,' but this view is doubtful (see *Oxf. Lex.* שׂוּם 2 *b*); the sense moreover is vague and colourless. The emendations suggested (*Bibl. Hebr.*) are unnecessary. It is simpler to interpret the line thus: A calamity from some quarter is dreaded, so God is represented as putting His steps in that quarter, and He can and will remove everything obnoxious to His saints. Comp. Is. xl. 3.

PSALM LXXXIX.

Christmas Day.

Psalm lxxxix. is read as a Proper Psalm on Christmas Day.

3. Many interpreters read אָמַרְתָּ, 'Thou hast said,' with G., Jerome; if it were not for the absence of the words 'Thou hast said' or 'God hath said' before כָּרַתִּי, *v.* 4, the Mas. is intelligible; as it is, the second pers. is required. Even Kirkp. admits that the omission of 'Thou hast said' makes the beginning of that verse surprisingly abrupt, and thinks it possible that the word has dropped out. On the sense of בָּנָה, to 'establish,' put on a firm basis, comp. Jer. xii. 16, Mal. iii. 15; this figurative sense is apparent in *v.* 5.

6. 'Wonders' in this context can only mean that though the political situation was against the hope of a Davidic Kingdom, God is able to alter the situation by a miracle; this being the sense, *Bibl. Hebr.* is wrong in reading וַיּוֹדוּ for וְיוֹדוּ, as the latter means quite naturally: Thou hast assured us that the Davidic throne will ultimately be established in spite of adverse conditions, 'so that the heavens shall praise Thy wonders.'

7. The כִּי and what follows to *v.* 14 show that the author means to say: we are sure that God will keep His promise in spite of the upper hand of the Gentiles, for no

beings in heaven or earth can hinder Him. It implies therefore that the political situation was adverse to such a hope on the part of Israel, and at no time in Israel's history was this more true than at the time of the Incarnation.

9. The A.V. is clearly against syntax, the R.V. is better: 'O Lord God of hosts, Who is a mighty one, like unto Thee, O Jah?' Yet even so the last clause hangs very loosely; add to this the fact that חֲסִין occurs only here, and יָהּ beside יְהוָה אֱלֹהֵי צְבָאוֹת is a poor form, and is wanting in P. It makes a more natural sense if read חֲסִינָה אַמּוּן: 'O Jahveh, God of hosts, Who is like unto Thee? Great (or *strong*) is Thy faithfulness round about Thee.' G. also closes the first half of the verse with כָּמוֹךָ. The context seems to require this reading; the second line explains in what respect Jahveh is a unique Being, viz. His faithfulness is strong or limitless, a mortal cannot always carry out his promises, God alone can; this statement is illustrated by *vv.* 10 ff.

15. The verse presents the vital principles of the Kingdom of Messiah: His Throne is founded on strict justice, yet the 'truth' (that God had promised to be merciful to Israel) 'comes before His face' (for this is the sense of קֶדֶם) petitioning for mercy in His judgment.

18a. 'Jahveh alone is the strength of which they boast' (Kirkp.). This is a colourless comment as the next line shows: *vv.* 10–13 are a protest against the heathen cosmological conceptions, and in this verse the Psalmist asserts that Israel endeavours to use the power given them by God, not as mere brute force, as the heathen do, but in a manner that will redound to the glory of God and therefore in accord with His good will.

20. *Bibl. Hebr.* doubtfully proposes נְזֶר or עֹז for עֶזֶר, but no emendation is necessary; on the surface the phrasing of the second line is peculiar, but in view of *vv.* 18, 19 the peculiarity is removed, when the emphasis is placed on the verb thus: David was already a man of courage, a hero

physically, but *I* have placed my help or added it to his merely human daring. Cf. next line and *v.* 22.

34. אָפִיר. Jerome and P. imply אָסִיר, and thirteen MSS. read the same, and this is read for Mas. by many scholars. Against this may be said, (*a*) the MSS. correct the Mas. because if mercy has not been granted how can it be made void? and (*b*) the Versions depart from the literal rendering for the same reason. But the Mas. is here used pregnantly, 'I will make void the בְּרִית of mercy' (cf. *v.* 35 *a*), and הֵפֵר ברית is a common phrase.

38a. The meaning is dubious (see Kirkp.); the first line suggests that it should be read וְעַד כְּשַׁחַק, 'and it is as permanent as the sky,' but Baethg. may be right in regarding this line as the utterance of the Psalmist, 'and the witness is assuredly faithful,' the witness being Jahveh.

39. The ואתה is more correctly rendered 'and yet' Thou hast cast off.

40. The word נאר occurs only here and Lam. ii. 7 and the meaning is dubious, but Del. (in Commentary) may be right in referring to the Arab. ﻧﺎﺭ, to 'abhor'; the objection (in *Oxf. Lex.*) that this is med. ו is hardly valid in this case, compare, for example, בּוֹר and בְּאֵר; if this view be correct we should read נְאַרְתָּה. P. ܐܣܬܪ confirms this, though of course it may be mere guess, but its rendering in Lam. is the same. G., Σ., Jerome are all different and are all possibly guessing.

45. מטהרו, a unique form and of doubtful sense in the context; the parallel clearly suggests that a ה fell out by dittography from the original מַטֵּה הֹדוֹ, as Herz conjectures; this reading is accepted by Cheyne and Briggs (*ICC.*); it certainly makes a perfect parallel to 'throne.' Render: 'sceptre of his majesty.'

48. זְכָר־אֲנִי מֶה חָלֶד is admittedly corrupt; Kirkp. says, 'Literally, if the text is right, O remember what a fleeting life I am! but it is possible that the letters of the

word "cheled" have been accidentally transposed and that we should read "chadel," as in xxxix. 5: how frail, or transitory, I am.' The first rendering cannot be got out of the Hebrew, in the second חָדֶל cannot mean 'frail,' or 'transitory.' The Versions and MSS. show that the Mas. is suspicious: G. *μνήσθητι τίς μου ἡ ὑπόστασις*. Some MSS. read מחלד, one מֵהַחָלֶד, so Aq., Hier., P., Trg. One MS. again reads מה חלד אני, another מה חדל. *Bibl. Hebr.* doubtfully suggests מַה־חָדֶל אני, Baethg. reads זכר ארני מה חָדֶל אני. I think the Mas. consonants if read rightly are more likely to be the original, only a slight transposition having taken place; as one MS. reads זכר נָא, the whole line is probably זָכְרֹ־נָא יְמֵי הַחָלֶד, 'Remember, I pray, the days of existence' or *life*.

51. כָּל רַבִּים, as Kirkp. says, is grammatically anomalous and gives no satisfactory sense, and he suggests a 'simple emendation, which has some support from Ancient Versions': that is to say, he accepts the reading כְּלִמַּת for the two Mas. words; this is accepted by several scholars. Baethg. retains רבים and reads כְּלִמַּת for כל. But such serious errors as these emendations imply are improbable, and the Versions are against them. G. leaves out כָּל, Aq., Hier. translate the two words 'omnes iniquitates,' P. ܟܠ ܥܘܠܬܗ̈ܘܢ, 'all their cogitations' or 'schemings'; the suffix 'their' is due to Syriac idiom. As the מ and ת in ancient inscriptions are very much alike (see Alphabets in G.K.), רבים may be an error for דִּבַּת or דִּבַּת, though the latter does not occur. דִּבָּה has various senses and the Versions use renderings to suit the context, but as P. gives exactly the same rendering in xxxi. 14, Jer. xx. 10, Ez. xxxvi. 3, it must have referred the word to the Assyr. to 'plot,' 'plan' (see *Oxf. Lex.* רבב). It is better rendered 'every calumny' or 'plot.'

PSALM CX.

Christmas Day.

Psalm cx. is a didactic Messianic Psalm, one of the Proper Psalms for Christmas Day.

3 b. The verse is plainly against syntax; is בְּהַדְרַת קֹדֶשׁ a noun clause, if not, which word governs the preposition בְּ? Again מִשְׁחָר is a unique form, and G., Θ., P. read מִשַּׁחַר; the figure 'dew' is ambiguous; that the originality of the words from בהר to the end of the verse may reasonably be doubted is clear from the following facts: many MSS., Σ. and Jerome read בהרי, G. omits לְךָ טַל; many MSS., G., P. read יַלְדֻתְּךָ. Some of the suggested emendations alter very seriously the Mas. consonants, and the more conservative alterations do not quite remove the difficulties of syntax and sense. How, for example, is such an error as the following emendation suggests possible? מְשַׁחְתִּיךָ לְמֶלֶךְ יַלְדֻתְּיךָ. P. has ܠܟ for טַל, which may well represent an original טְלִי (see Iastr.), 'child,' 'youth,' the י having fallen out by dittography. Assuming then that the ר of משחר is an erroneous repetition of the following ל and the word should be מָשַׁח or מָשִׁיחַ, I should read מרחם משח לך טלי יַלְדֻתְּיךָ: 'From the very womb have I begotten thee anointed, O child.' Or reading טְלִי, 'I have begotten thee, my child, anointed from the womb.' It is undoubtedly best to join 'in the beauty of holiness' to the preceding clause with R.V. margin.

7. Kirkp. makes Jahveh the subject of *v.* 6, and the king subject of this verse, but admits that the transition is abrupt. Yet it is quite in accord with usage to make the words from 'Thou art a priest' to the end of the Psalm dependent on נשבע: God has sworn that the King will execute judgment, that he will drink, etc. The statement in the first line is such a commonplace act that it cannot

well go with the lofty regal ideas of the preceding lines, nor with the next line.

The Psalmist must have been moved to utter the Messianic hope under particular political circumstances, and if so, it may be reasonably assumed that a war was going on at the time and that the נַחַל was a vital strategic spot, well known to him and to the combatants, on which victory depended; the emendation נֶחֱלִים בְּדָמָם יִשְׁקֶה is therefore as unnecessary as it is improbable.

PSALM CXXXII.

Christmas Day.

Psalm cxxxii., although a Proper Psalm for Christmas Day, is both Messianic in the usual connotation, and also Deprecatory.

6. The best interpreters admit the extreme difficulty in identifying the geographical terms, and in connecting them with the historical events associated with the moving of the Ark to Zion.

Kirkp. notices the difficulty in referring the suffixes of the two verbs to the Ark, which is first mentioned in *v.* 8; nevertheless he retains this view because they cannot refer to anything else, for he rightly rejects the idea that they are used neutrally, in referring e.g. to David's *plan* as described in *vv.* 1–5, as the verb מצא does not suit this sense. Baethg. however adopts this view, but alters the verb into הוֹצָאנוּהָ, 'we have spread it,' i.e. the tidings, the plan. But this change of consonants is not convincing. Grammar compels one to take the suffixes as referring to *God* named in *vv.* 2, 5, however primitive it may appear to us, and to point שְׁמָעְנוּהָ and מְצָאנוּהָ, the punctators having rejected this vocalization as too anthropomorphic. I venture to think that the allusions in the place-names can only definitely be explained when we know the meaning of the following statements. In 1 Sam. vi. 14 we are told that the cart which bore the Ark came to the field (שְׂדֵה as in the verse before us) of

Joshua of Beth Shemesh; in *v.* 18 that they placed the Ark on the great stone *unto this day* in the field (שְׂדֵה) of Joshua of Beth Shemesh. To what time do the words in italics refer? The difficulty in answering this question becomes greater when the statement in vii. 2 is considered, that the Ark remained twenty years in Kirjath Jearim. It is possible (since the removal of the Ark was a national movement probably originating in some prominent person, party or clan) that the consonants ought to read הִנֵּה שָׁם עֲנוּחָה for הִנֵּנוּ שָׁמַע. David in *vv.* 3–5 represents the sentiment of the people, hence it is natural to introduce the chief persons in the movement in *v.* 6, who were of his own kindred and town: 'Behold, He is there, they answered him (David's utterance), namely in Ephratha, we have found Him in the field of the forest.' See 2 Sam. vi. 2, 15, 1 Ch. xiii. 1 ff., xv. 28.

7. As one naturally expects some mention of the bringing of the Ark, I should read נְבִיאָהוּ, 'Let us bring Him to His abodes.'

8. At the lifting of the Ark into the cart, the people or the priests and Levites would reverently apostrophize the Almighty to be favourably inclined to move His presence to the permanent resting place.

9. The meaning of the verse is: Dwell with us, so that Thy priests may live in reverence and awe of Thee, and live more uprightly.

10. Kirkp. says 'This verse is still part of the people's prayer, though its language is coloured by the feeling of the Psalmist's own age.' This exegesis is not natural, for as the Psalmist is obviously asking for some favour on the strength of the memory (*v.* 1) of David's holy endeavour to live closer to God, one expects some mention of the favour itself. I should paraphrase this and the next verse thus: For the sake, then, of the holy endeavour of Thy servant David do not Thou now turn away the face of Thine anointed, since what the Lord had in the past sworn to do for David is permanent truth from which He will not turn back; He swore, namely, I will make a royal throne for thee out of thine own offspring.

It is, it must be admitted, difficult to say to what particular person the 'anointed' refers.

17. The 'horn' is a figure of supreme political power, through the Might which dwells in the Ark, and the 'lamp' of the spiritual illumination of the world, through the Law deposited in the Ark, though 1 K. xi. 36, xv. 4 all suggest an allusion to the permanence of David's dynasty.

PSALM VI.

Ash Wednesday.

Psalm vi. is the first of the seven Penitential Psalms, vi., xxxii., xxxviii., li., cii., cxxx., cxliii., and is probably the earliest in date. It is read in the Office for Morning Prayer on the first Day of Lent.

4 b. The verb 'to be' or זאת is understood: 'How long will this state of things be?'

5. The שׁוּבָה would have a more definite meaning if taken with the next verb, and rendered after a well-known idiom (see *Oxf. Lex.* שׁוּב 8), 'Do thou again deliver.' Whether the Psalm is individualistic or not, the tenses and content of *vv.* 9–11 plainly show that the petitioner had recovered from his afflictions, and added these latter verses as an acknowledgment of God's answer to prayer (see Notes cii. 14).

9–11. These verses evidently form a thanksgiving for God's answer to the Psalmist's petition contained in *vv.* 2–8.

11. Many modern interpreters rightly regard the double use of יבשׁו as impossible. The second is a mere repetition of the idea in the first. *Bibl. Hebr.* thinks it probable that the first is not original. Cheyne strikes out ישׁבו, the meaning of which in this context is not quite clear. But such serious errors as the striking out implies are I take it improbable. It is far easier to believe that the first יבשׁו is a slip for ישׁבו, which in this, as in *v.* 5 (see note), has the sense of repetition, and its double use is essential: 'All my enemies are greatly terrified again, again are they suddenly ashamed.'

PSALM XXXII.

Ash Wednesday.

Psalm xxxii. is a penitential Psalm. It is the second of the Penitential Psalms of the Church, and is read as a Proper Psalm on Ash Wednesday in the Anglican ritual. If the following exegesis is correct it might well be called '*The Farmer's Psalm.*'

1. Vocabulary and diction are unusual. Origen's *Sexta* reads נְשׁוּי, 'forgotten,' 'condoned,' probably because the form accords more with נְשֻׂאָה, but the Mas. goes better with the context, and לא verbs often take the form of לה.

3. The Mas. is impossible, as החרשתי is inconsistent with בשאגתי, but the radical changes proposed by several scholars (see Briggs, *ICC.*) imply improbable errors, and the Versions confirm Mas. consonants. The only reliable way to restore the original is to assume that the scribe placed the כִּי before instead of after החר because כ also stands first in the next verse; this hint I take from the reading of a very ancient papyrus, U in Swete. Translate: 'I have become silent, because my bones are worn out by reason of my crying all day long.'

4. The suggested emendations in the second line are improbable and unnecessary, and all the Versions confirm the Mas. consonants. The line does not necessarily refer to fever but reverts to בְּלֻחֵי, and כִּי is therefore more correctly rendered 'since.' 'Since Thy hand lies heavily on me... therefore my sap (in my body) is changed into dryness of the summer season,' that is why my bones are withered, from constant crying.

5. Cheyne and others regard the Psalm as composite, because *vv.* 8–10 form a new beginning. Verse 11 again is said by many to be a liturgical addition. But all this may be pure conjecture, for we ignore the possibility that the hymnist is a God-fearing farmer living in Babylon or Assyria before or after the deportations, who suffered much from the overflow of the Tigris, and who dreaded daily even greater

calamities (cf. *v.* 6). He thus begins by saying how happy he felt when pardoned (*vv.* 1, 2) and goes on to describe his condition and petition before God had heard him (*vv.* 3–5). Verses 6–11 are partly meditation and partly an appeal to others to profit by his experience. Equally vital is it to remember that a Semite of those days would hardly put his thoughts down in the same way as moderns do. I say 'farmer' because the very numerous emendations (cf. *v.* 6) imply extremely improbable errors, but the Mas. consonants seem on the whole to be original, if my view is correct. In *v.* 5 the penitent says that he had in his distress made up his mind to own and confess his sins and God has pardoned him; in the next he reflects on right future conduct under similar conditions.

6. The line as it stands is admittedly corrupt, but the error is, I venture to think, a slight one, viz. מוֹצָא דֶּקֶל שִׁטָּף for Mas. מצוא רק לשטף. The first word is used of a 'spring' or the coming forth of water, the second is either one of the several forms for the name of the Tigris, or an א may have fallen out as dittogram after מוצא, from the original אִדֶּקֶל, cf. Assyr. *Idiḳlat* (*Oxf. Lex.* under חדקל). The precise condition of the overflowing river which the Psalmist had in his mind cannot be determined, though שטף in this context certainly suggests that much damage was done. The meaning of the verse is: Because God has heard my prayer, therefore every upright man should pray to Thee when the Tigris' issue from the mountains is at hand and about to descend into the plain, that a flood of over-abundant waters may not reach him.

7b. The construct רְנִּי makes doubtful sense, but to strike it out as a repetition of the preceding letters is too easy a method to be probable (*Bibl. Hebr.*); it is best to follow G., Aq., Jerome who read רִנָּי, and to render: 'My song (or shout) is that Thou mayest surround me with deliverance.'

8. 'I will instruct thee...that thou walk in this way,' viz. as described in *vv.* 10, 11, but the lesson is prefaced by

vv. 8, 9. The second line is admitted to be obscure, especially the verb, as 'my eye' cannot possibly be its accusative; R.V. adds to the original, viz. 'with my eye upon thee'; even so the sense is not satisfying. I read עָנִי for עֵינִי and translate: 'I will counsel thee, humble one!'

9. The last two lines are untranslateable; the sense of עֲדִיו cannot be made to fit naturally into the context, and בל קרב is said to be probably corrupt (Kit. *Bibl. Hebr.*). It is better to follow two MSS. and read the sing. תְּהִי, and to regard כסום כפרד as being meant distributively; then reading עָדְיוֹ from עָדָה, infin. constr. with suffix, which in the case of ל"ה verbs is quite correct as to form, I translate: 'Be not like the horse or mule which (even) with his bit and bridle (on him) does not understand to hold in his pace (literally, 'his passing on,' 'going along') so that he come not too near thee,' and tread on thee or otherwise cause thee harm. This is just the kind of metaphor one expects from a tiller of the soil, and is of a piece with the content of *vv.* 4 *b*, 6. For it is to be noticed that לֶשֶׁד occurs only twice, and is not the word one expects here, לֶחֶם would be the more natural word: חַרְבוֹן is a unique form, possibly the hymnist coined it; the whole metaphor, especially קִיץ, is quite in keeping with the view that the composer is a man of the field. His confession of sin is simply expressed, and his faith in God's forgiveness is so strong that he even encourages his humbler fellow-labourers to profit by his experience; notice the first word in *v.* 10 *b*.

PSALM XXXVIII.

Ash Wednesday.

Psalm xxxviii., one of the Proper Psalms for Ash Wednesday, is the third of the Penitential Psalms.

3. Some interpreters doubt the originality of תנחת because the same word is used in the first line, and G.

points as a form of נוּחַ. We may however neglect G. as too weak a word for the infliction of pain, and find the emphasis and antithesis in the two prepositions בִּי and עָלַי, which make the verbs different, just as 'instruct' and 'construct' in English: the arrows have penetrated within, and the strength of the hand descended upon, him.

6. Cheyne is right in thinking that אולתי does not sound right though his reason is wrong, that the word has not a moral sense, for אִוֶּיל has certainly that sense, cf. lxix. 6; the real difficulty is that the *specific* state of affliction, stinking and rotten wounds, cannot be the result of אולתי; the case would be different by the side of general terms for suffering, e.g. in *vv.* 3, 4. Again, P. takes נעויתי with אוּל; G. renders נעו by *ἐταλαιπώρησα*, which possibly implies נַעֲנֵיתִי, and P. by ܐܬܥ, which certainly implies נָעִיתִי from נוּעַ. It is possible to make good sense by following P. and reading אֲלוֹתִי, infin. constr. from אָלָה: 'My wounds stink and are rotten; by reason of my wailing I stagger,' quiver or quake, natural in the Oriental mode of wailing.

9. A great many interpreters find שאג מנה very difficult because they virtually mean the same, so they suggest לביא for לִבִּי (א before אדני has fallen off, Briggs, *ICC.*): 'I cry louder than the roaring of a lion,' which may be hyperbole; but as the Versions witness to the Mas. I should suggest a more natural exegesis: *v.* 6 points to some serious disease; if it be in the chest or lungs the sufferer may have used נהם for the internal wheezing sound, 'I cry because of the groaning (or roaring) within me.' For as with us לֵב, 'the heart,' designates several parts of the internal system. Cf. the strange way of describing 'palpitation' by סחרחר, *v.* 11.

10. תאותי needs no mending (Cheyne). God knows that his present desires are not stained by worldly motives, or that his former desires were not wicked.

14. He says here: In spite of the enmities, slanders and plots I open not my mouth, and have become as one who does not understand (this is sometimes the sense of שמע) and has no right words of reproof. I am silent because (*v.* 16, notice the two different tenses) I *had* looked forward to Thee that Thou wilt answer them, by judgment or by restoring me to still greater power and wisdom. I did hope like that, for (*v.* 17) I *had* even thought perchance they will exult over me thus: when my foot slipped they have become my superiors (notice that according to Hebr. usage the *oratio recta* in the second line stands for oblique narration). The subject matter of their exultation and mockery is continued to the end of *v.* 19. For, they will say, having once slipped he is permanently ruined, and his disease will be always before him. *v.* 19 is still dependent on ישמחו לי, viz. they rejoice or exult that I tell forth, confess my iniquity and am downhearted because of my sin. Some interpreters find this verse unintelligible and an intruder, and strike it out as an addition. So *Bibl. Hebr.*

20. The next two verses suggest that the ו of ואיבי is a strong adversative to *v.* 16. It is cheap criticism to emend חיים into חִנָּם because it is a good parallel; sense is vital. The meaning is, that though the sufferer had relied on God for an answer (*v.* 16), 'My enemies who are still alive (God had not destroyed them) are strong.'

22, 23. He therefore begs for help. Psalm xli. may be his thanksgiving for recovery.

PSALM LI.

Commination. Ash Wednesday.

Psalm li. is one of the Penitential Psalms of the Church. It is penitential and deprecatory in character. It is not a 'Proper' Psalm in the Calendar for 'certain days,' but is appropriated to the special service for Ash Wednesday, the Commination Service or Denouncing of God's Anger and judgments against sinners, and so (between the two Choir

Offices of Morning and Evening Prayer) completes the recitation of the Seven Penitential Psalms on that day. If the following exegesis is correct it is individualistic in temper, but not unsuited for Congregational use. Briggs (*ICC.*) calls it a 'penitential prayer of the congregation in the time of Nehemiah.' The last two verses belong to the original composition, and are not a late addition. The reference to the 'building' (i.e. the re-building) of Jerusalem is conclusive against the Davidic authorship. The ascription 'to David' is a mistaken reference.

3. 'Shew me favour, blot out my sins, in accordance with Thy Grace and Love, not according to Thy Justice' (for then I should have to die).

4. It is sometimes said that 'wash' is figurative, but even a figure has generally something real behind it. The reality must be the cleansing of the Holy Spirit, cf. *vv.* 12, 13.

5. Thus far the Psalmist speaks of the part God takes in the forgiveness of sin. Here comes in the most vital act on man's part. To pray for forgiveness in some such spirit as the following is irreverent: 'I do not remember any sin, but *if* I have sinned, forgive me.' The right spirit is the Psalmist's, to 'know' and confess the particular 'transgressions.'

6. לְבַדְּךָ points to a sin against God alone, but not against man; such as unholy thoughts, doubts about His right dealings with men, and the like. The general tone of the Psalm shows that the hymnist was profoundly pious and sensitive to everything discordant with the All Holy God. At first sight the למען is difficult, for how can the preceding statement be a reason for what actually follows? The unique Qal form (Briggs) of בְּדָבְרְךָ, which is never used of 'speaking,' is generally explained as an assonant with בשפטך, but this is artificial, for the word has not the meaning implied. As the author uses תזכה which is an Aramaism it is reasonable to infer that בדב is so. Render: 'so that Thou remainest just in Thy guidance.' The penitent had suffered loss of property or health (like

Job) and had questioned God's Justice and His *leading* of the world, for which doubts he is now sorrowful and penitent. Before למען there is an aposiopesis: *I say this* 'that Thou mayest be seen just,' probably avoiding the use of the first pers. Piel out of reverence, lest it should seem that a mortal was justifying God's sentence. The Trg. gets over the difficult למען by translating the first verb as Hiph. and the second as Piel, and supplying suffixes of the first pers. sing. from the context, viz. 'that Thou mightest justify me, that Thou mightest declare me pure.'

7. Baethg. holds that the sin here does not refer to the embryo, but to the parents who begat in illicit intercourse. Against this view it may be urged (*a*) this idea is not stated in the Psalm, (*b*) if the Psalmist is guiltless what has the verse to do here? it is obviously connected with *v.* 6, (*c*) *v.* 9 has no meaning in the context; but if it refers to original sin in the embryo its connexion becomes clear.

8. Wellhausen-Furness' exegesis (in *Polychrome Bible*) does not deserve notice. The word טחות has given much trouble as to its exact meaning, but taken with the context it must have the meaning in Arab. طَاخَ, *re foeda contaminatus fuit*: the author explains why an unborn child is already in guilt of sin; God demands truth of man even when he is still in the soiled condition, in the womb, and even in that hidden part God communicates religious wisdom, but man is at fault, in that he cannot take in either, for he has lost the power to do so through the Fall. טחות, Job xxxviii. 36, is from a different root, viz. Arab. طَخَاءٌ, *elevated clouds* (Lane, *Arab. Engl. Lex.*). That such abstract ideas are in the mind of the author is clear from *vv.* 10–13.

10. He is obviously sure that God can speak to him, and he understands that the message will be either of joy or of sorrow—the joy of forgiven sin, or sorrow when God reproves him for sin. His reason for believing that God will answer him is that God is Infinite חֶסֶד and רַחֲמִים, *v.* 3.

12. Comp. Ez. xxxvi. 26. By the power of the Holy Spirit he knows that outward cleansing will not avail with God to forgive sin: the 'heart,' the seat of the affections, he not only desires that it should be cleansed, but asks God to *create* a new vessel for the affections, and though it is a mere hyperbole, the truth behind it is: how inveterate is the taint of sinful thoughts that even the vessel which holds them is infected. Cf. 1 Cor. vi. 19. נָכוֹן is not easy to render, but here it must mean 'straightforward,' 'sincere,' 'true,' as in Syriac.

13. The Holy Spirit cannot dwell in an uncleansed heart, and must needs withdraw from it.

14. Salvation must be in the spiritual sense in this context, though ישע often means temporal. נְדִיבָה is as subtle a word as נכון, it means here a mind 'at ease,' 'free from worry,' and *therefore* ready to do things kind and good, generous, unprejudiced. This last sense is obvious in Ps. xlvii. 10. Briggs trans. 'the princely Spirit.' When one feels happy at release from the burden of sin, one is generous and princely, and seeks out every opportunity of teaching others.

15. Telling other sinners the right way of walking with God.

16. It seems strange that a man who strives after such perfect holiness should be in fear of committing murder. It is probable that this very idea suggested the Title, the allusion to Uriah's death being implied in דָּמִים. This of course is mere conjecture, as is also the view that the singer represents Israel. From the lofty ideals, for which he is praying, it is natural to infer that he was a man of the highest culture, and therefore likely to be in a high political position, in which case he would have to punish criminals, and pronounce the death penalty. So he prays that he may keep his position unstained by hasty sentences, lest he be a murderer. This gives a clear meaning to the words: 'So that my tongue can sing aloud of Thy righteousness.' R.V. has to add 'and,' but the above is more correct. It means that if he were to condemn one who was thought to

be innocent by the people it would throw discredit on his religious profession. But if he acted in accordance with the people's sense of justice he could sing aloud his devotional hymns without incurring the suspicion of hypocrisy.

18. וְאֶתֵּנָה is superfluous if rendered 'that I should give it,' because it is understood in the preceding words; R.V. text 'else I would give it' is equally difficult. One expects a suffix referring back to זֶבַח, the 'it' is not in the original. So Duhm comes to our assistance with his metre fancy and reads וְאֶתְּנָה, translating the verse, 'For Thou delightest not in sacrifice, and if I would give a burnt offering, Thou hast no pleasure in it,' reading תִּרְצֶה. Obviously good metre makes bad Hebr. Why not follow G. and read לֹא and וְאֶתְּנָה? 'For if Thou desiredst sacrifice, then I would give it, as to burnt offering, etc.' This would imply that if God expressed His desire for sacrifice (though there was no Temple, see *v.* 21) the penitent would be ready to offer it. The Jewish colony at Elephantine however thought He did desire it, for they had a beautiful Temple in the fifth century B.C. where burnt offerings and meal offerings were made (see *Expository Times*, XX. p. 200 ff.). 'Thou desiredst' may mean, of course God cannot desire it because there is no Temple in which to offer, or He desires it no longer, He wants a more spiritual offering, the Lamb of God.

19. A 'broken spirit' which reminds one that grievous sin caused the loss of country and Temple. The Loving Father accepts this as a substitute for Temple sacrifice.

20. Two MSS. read וְתִבְנֶה, G., Jerome וְתִבָּנֶה, both of which look like attempts to improve Mas., but this latter is quite according to usage: 'According to Thy good will make Zion happy in that Thou buildest the walls of Jerusalem.'

21. Then, when it is built, it will prove that 'Thou desirest, etc.' *Then*, when Thy desire is known, shall they offer bullocks, etc.

PSALM CII.

Ash Wednesday.

Psalm cii., a Deprecatory Psalm, is a prayer of the afflicted people of Israel, groaning in captivity, and praying for restoration to their country and for the rebuilding of the City of Jerusalem.

Whether it is exilic or post-exilic, *vv.* 16, 22, 23 plainly refer to the times of Messiah, when all nations shall share the worship and blessing of Jahveh. Though our Lord has not left us in the Gospels His meditations during His Forty Days' Fast, we may be almost sure that many thoughts in this Psalm were in His mind. His human nature was subject to the weakness and distress expressed in *vv.* 1–13.

In the Synagogue the Psalm is used on the Minor Day of Atonement. In the Christian Church it is one of the seven Penitential Psalms, formerly recited daily in Lent at Nones, and used as a Proper Psalm for Ash Wednesday in the Anglican Church.

Want of reverence for the traditional text has led to many emendations. We admit that *v.* 5*a* is difficult and improbable as it stands: (*a*) 'smitten like grass' has no definite sense, and (*b*) if once smitten what definite sense can we assign to 'dried up'? The latest critical authority (Kit. *Bibl. Hebr.* 1913) says, perhaps the second verb ויבש should be struck out, which does not remove the first difficulty. Cheyne proposes חָרְבָה for הוּכָּה adding חָפְיִ after it. This attributes very gross errors to the text. Notice that an otiose ו like the one in הוכה is not quite common in Mas., so it is almost obvious that the word is merely an error of transposition, viz. הָכְוָה, 'parched,' 'scorched': the non-occurrence of Hoph. of כוה is no sound reason against it, it occurs here and is correct in form and usage.

1. There are a number of words which do not occur often, and some are very comprehensive in sense: עָנְיִ for

example may point to physical, mental or moral conditions, viz. the afflicted bowed down body; the mind crushed by unexpected calamity; or by the irreligious or immoral life of neighbours, which last seems to be the temper of this hymn. The verb יעטף also refers to physical and mental conditions; שִׂיחַ again has various senses, here it clearly means 'complaint' or 'plaint' to God.

2. Here again the first noun is petition in general, the second a cry of distress. Notice in *v.* 3 the human מַהֵר.

6. Here the sense of the last three words is obscure, and Peake (*Century Bible*) is right in taking בשר in the Arabic sense of 'skin'; distress of mind and constant groaning has so emaciated him that the bones are seen pressing the 'skin.'

8. Critics who are committed to a theory of verse-measures alter the second word in the verse. The seven MSS. which read נוֹדֵד for בּוֹדֵד are influenced by the more frequent use of the former word, but it is obviously wrong, for (*a*) it is the *usual* habit of the bird to hop or fly about the roof, while the context refers to something *uncommon*, and (*b*) the beautiful idea of the sacred song is destroyed. Instead of the usual בָּדָד we have the participle expressing continual action; so it really means 'ever lonely,' which is true to nature, as Thompson says that when one of these small birds has lost his mate he will sit on the housetop alone and lament by the hour.

9. The verse must be interpreted by *v.* 14 ff. The reading מְהוֹלְלַי, G.'s מְהַלְלַי and the Oriental מְהוּלָלַי do not yield a satisfactory meaning, nor are they parallel to חרפוני; so Duhm is right in reading מְהוֹלְלַי, 'they who mock at' the saints who mourn because they are far away from Zion, the centre of the Jewish worship, and the 'enemies' refers to those who blaspheme the Name of the God of Israel and deride the rites and worship of the Temple.

10. The force of כִּי is not, so far as I know, explained; but the partic. in the last verse makes the meaning clear: they mock me 'because' or when I have exhibited by my

actions my great sorrow. References to passages where dust or ashes are said to be 'cast' on the head will not explain the first line—'eating' and 'casting' are distinct ideas. The reading of several MSS. is בְּלֶחֶם (see Kit. *Bibl. Hebr.*): He has been mourning and sitting on ashes, and his food is not clean. 'I have eaten ashes in the bread,' or 'with the bread.'

14. According to a well-known usage the two verbs in the first line may be more simply rendered: 'Thou wilt arise to have compassion on Zion'; the real sense of תָּקוּם is to 'rise for action' (cf. Is. ii. 19, 21, Ps. lxxvi. 10), the speaker believing that God will do this in spite of his mocking enemies. Cheyne, Briggs (*ICC.*), and other scholars mark the Psalm as composite. From this verse the Psalm bristles with exegetic difficulties, e.g. the exact sense of וְ and כִּי at the beginning of *vv.* 16, 17 is not quite clear, nor their connexion with the past tenses of *v.* 18, perhaps overcome by rendering the כִּי in *vv.* 17, 20 'when'; but this device isolates *v.* 19, where the subject matter and the imperfects are strange. Why is the 'writing' down of sacred words mentioned just here, and not at the beginning or end of the Psalm? Again *vv.* 24, 25 disturb the joyousness of the surrounding context; he has described quite fully his pain and mental distress in the first part of the hymn. Everything, I venture to think, becomes clear if we assume that the first part was written just before the hymnist's departure from his place of captivity to Zion, where the Temple was now ready for worship; in *v.* 18 he acknowledges God's answer to his prayers for freedom, prefacing quite naturally *vv.* 20–29 with the words 'This (wonderful answer to prayer) should be written down for the next generation, so that the nation which will be created (grown and multiplied out of the scanty returned people) shall also praise the Lord' as I do. Verses 14–16 do not exclude the fact that the Temple was already used for services: Thou dost arise, stand up, determined to have pity on Zion; 'Thy servants' may refer to the band of exiles who came with him. They favour even

its dust, so that the Gentiles might be moved to reverence Jahveh's Name. The Gentiles ruined it, Jahveh has built it.

18. The plur. suffix of תפלתם refers to his companions.

20. Notice two special words for 'looking.'

22. A subject is wanting in the first line. Davies (*Century Bible*) says that 'prisoners' and 'sons of death' may be the subject; but this is hardly possible, for the infin. לספר must be dependent on some verb, and לשמע, *v.* 21, cannot be the one required; so it must be לפתח: God looks intently down in order to hear the cry of the prisoner and to give liberty to the condemned to repeat the Name of Jahveh in Zion. Verses 7–9 may refer to the same thing, mockery checking the praises of God: compare מהללי with חוללנו, cxxxvii. 3. Davies' alternative suggestion that 'peoples' in the next verse may be the subject is equally impossible, for it means that בהקבץ is virtually dependent on some verb in *v.* 21, but neither verb there will go with it.

24, 25. The meaning of these verses is admittedly difficult, but Duhm evades the difficulties by regarding *vv.* 24, 25 *a* as an insertion because the lines do not agree with his metre scheme. G. translates *ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ Τὴν ὀλιγότητα τῶν ἡμερῶν μου ἀνάγγειλόν μοι* which is impossible. All that is wrong in Mas. is the עָנָה for עֲנָה: 'My strength has sunk down by reason of the (long) way, it (the weary way) has shortened my days, so that I say, "O my God, do not Thou bring me up (to Zion) with only half of the usual life before me".' The usual interpretation of תעלני 'destroy me' because עוֹלָה means a whole-burnt sacrifice is puerile. The imperfect is here used rightly after אֵל: the verb however may refer to God's taking the soul to heaven. The better rendering would be: 'Thou whose years are in endless circles or periods, why then should not I, whose years are few, be spared a little longer, and that to praise Thee?': then the idea of God's eternity leads the singer to kindred thoughts in *vv.* 26–28, and the Psalm

closes with words material to *v.* 25 *a*. I should therefore interpret the last verse: Let then Thy servants' children abide, and let their seed be permanently settled, and be no more driven into exile.

PSALM CXXX.

Ash Wednesday.

Psalm cxxx., a Proper Psalm for Ash Wednesday, is the sixth of the Penitential Psalms.

1. Words and phrases which occur here and in 2 Ch. vi. 40–42, Neh. i. 6, 11, ix. 17 may have been in popular use centuries before the Chronicler. One may question the usual interpretation of מִמַּעֲמַקִּים, 'out of deep sorrow' or 'suffering'; after the Assyr. (see *Oxf. Lex.*) it may signify 'out of my deepest feeling.'

3. 'Keep watch over' sin is here an antithesis to remission of sin. He watches to give the exact equivalent in punishment. Cf. פֹּקֵד, Ex. xx. 5. יַעֲמֹד may more naturally mean: 'Who could continue to exist?' cf. cii. 27.

4. P. leaves out the second clause, possibly because the meaning is not quite clear; Trg. implies תִּרָא, and G. and Hier. look like guesses. Neither Kirkp. nor Baethg. seems to have caught the sense of the verse; the preceding verse implies that as *all* men sin no one could remain living if He were not to listen to one who earnestly prays for pardon. 'For there is pardon with Thee, in order that Thou mightest be feared or reverenced'; if all men were destroyed for their sins the Great King would have no loyal subjects, but being merciful to suppliants men fear and worship Him.

5. Three verbs with the same meaning in one verse is improbable, nor is the purport or sentiment of the Psalmist quite clear. The first line in *v.* 6 wants a verb such as הוֹחִילָה, which Baethg. assumes to be understood or to have fallen out. G., *Quinta* and P. close this verse with לדברו and represent יהוה as third pers. Now all this suggests

that the original הוחלת was meant to be read הוֹחֶלֶת, 3rd pers. fem., an Aramaism which is found elsewhere in O.T. (see G.-K. 44. 2, Rem. 4). Reading לִדְבָרוֹ and assuming with some of the Versions that the ו is a dittogram, the verse means: 'I wait for the Lord, my soul has hope in His word. My soul waits for God even more than they who (day after day) keep watching on till the morning.' *Bibl. Hebr.* doubtfully strikes out שמר' לבק', clearly not grasping the force of the Hebr. idiom. The sentinel in or at a city gate had *always* to watch against an attack by another tribe or nation or by marauders; all night long he was longing for the morning when a surprise attack would be no longer possible. Verse 5, then, is a general assertion of reliance, *v.* 6, of assurance that redemption will come in the end, though the time of waiting may be long sometimes.

7. This being so, 'Look eagerly towards God, O Israel!'

In *vv.* 1–4 the Psalmist saint pleads with God, in *vv.* 5–8 he expresses his conviction that God will ultimately answer his pleading, and that of the children of Israel.

PSALM CXLIII.

Ash Wednesday.

Psalm cxliii., a Proper Psalm for Ash Wednesday, is the last of the Penitential Psalms. The penitential element is in the second verse, but the Psalm ends with an imprecation.

1. As the Psalm is of a deeply devotional character it is hazardous to scrutinise the syntax. Baethg. rashly concludes that either באמנ' or בצד' ought to be struck out, the English Versions add 'and' before the latter; but such an implication in the Hebr. cannot be justified by usage, in a sentence where both nouns are separated by the verb which governs them. The next verse suggests that the meaning of the third line is: 'answer me with strict justice with (or accompanied by) Thy faithfulness,' i.e. take into account Thy promise, by covenant, to be faithful (or

favourably disposed) to the patriarchs' descendants. Perhaps G. is right in closing the second line with בֹּאמ. Briggs, *ICC.*, by assonance attaches it to the first line. P. reads בְּאִמְרָתְךָ which does not suit context.

2. 'Do not come to execute the full judgment sentence with Thy servant, for wert Thou to do so, no living person would be free from guilt.' The phrase בּוֹא בְּ means to come into a particular relation (*Oxf. Lex.* בוא 1*g*), here that of judge to the accused. This verse expands the sense of *v.* 1*c*.

3. The wording here and in *v.* 10 does not suggest that the enemies sought the Psalmist's life; for דָּכָא has sometimes a figurative sense, cf. li. 19; the third line would be meaningless if it meant that the life was already crushed. Verses 4–6, 8*b* and 10*a* seem to suggest religious party persecution. The subtle meditative tone of the Psalm shows the poet to have been a man of deep feeling, whose spirit would be crushed by undeserved imputations of religious delinquency. This view finds support in vii. 6*a* compared with its preceding context, *vv.* 2–5.

4. The two verbs express extreme mental depression, qualified as they are by 'spirit' and 'within me.'

5. Verse 4 is colourless beside *v.* 3*b*, *c*, so it is more natural to connect it with *v.* 5 thus: My heart (or my innermost feelings) is appalled when I recall Thy wonderful past dealings. Notice that the 'stretching out of hands' is also parallel to 'fainting soul' in Jer. iv. 31. After עֲיֵפָה, עָיְפָה is to be understood: my soul fainteth for Thee as a fainting soil.

8. Kirkp. thinks that possibly we should read הַשְׁבִּיעֵנִי for הישמ as in xc. 14: but this cannot be right; here the verbs in 7*c*, 8*c*, 9*a*, 10*a* accord better with Mas., while in xc. 14 the verb goes more suitably with רנן and שמח in the context. The petitioner begs for an early revelation of His favour, which he cannot expect to obtain from man. The third line seems to imply that the poet desires God to

reveal to him whether he or the opposed party is right in religious doctrines.

9. כִּפִּתִי is generally regarded as impossible, and is variously corrected, the most probable being סָכִיתִי. Some including Kirkp. read חסיתי, relying on one Ken. MS. and on G., *πρός σε κατέφυγον*. Yet the MS. may be conjecture, and G. may just as well imply a form of סכך, viz. סַכֹּתִי, also by conjecture. It seems more simple to suppose that סתי is due to שאתי in the line above it, and that the original is סָכִיתִי, which G. misread סַכֹּתִי; the former goes better with בטחתי and נשא נפשי, *v.* 8.

10. This verse represents a lofty ideal of religious life: God alone can reveal to us His will, how to serve Him: our own thoughts and arguments are likely to mislead us. Some MSS. read בְּאֹרַח for בארץ; a few have בְּדֶרֶךְ; so P. I should say they are attempts to correct an unusual phrase, but xxvi. 12 shows that it is a right religious simile; the phrase is practically the same as בְּמִישׁוֹר.

11. Petitions made by the 'Name' are frequent in O.T., but the exact sense is not always clear; the next line clearly implies 'because of Thy fame or reputation for abundant mercy.'

12. בחסדך does not mean that God should destroy the enemies because He possesses the attribute of lovingkindness, as 'destruction' and 'lovingkindness' are contradictory; it rather means because of the lovingkindness towards the Psalmist himself. This is implied in 'for I am Thy servant.' There is a difference between אֹיֵב and צֹרֵר; the former exhibits merely animosity, hatred; the latter active persecution.

PSALM XXII.

Good Friday.

Psalm xxii., one of the Proper Psalms for Good Friday, is a Messianic Psalm 'in sensu literali.' The meaning of the Title is at present unknown. The date and the sufferer are unknown. The ascription 'to David' is unintelligible. We know, as Baethg. says, that a great part of the Psalm was fulfilled in Christ, and *v.* 2 *a* was spoken by Him upon the Cross. The Messianic hopes in *vv.* 28–30 are fulfilled in Him and in no other.

2. The Versions add particles to overcome the difficult syntax of the original. *Bibl. Hebr.* makes emendations, and questions the originality of דברי שאגתי, which, it must be admitted, make no sense. I should say that the attempts, possibly under Hellenistic influence, to divide the sentences into equal stichoi, have destroyed the sense of many a passage. Strange emendations are suggested for the sing. רחוק which goes with דברי. I should render: 'My God, my God, why hast Thou left me far away from my help? Oh, my God, I exclaim the words of my cry by day, but Thou answerest not, and at night there is no silence for me.'

4. Baethg. sanely rejects the devices by which many commentators endeavour to get over the impossible יושב, and leaves the word untranslated. Also here the Versions add pronouns and prepositions to make sense, but it is almost obvious that it is an error for יֹשִׁיב: 'And Thou, Oh Holy One, Who answerest the praises of Israel, in Thee have our fore-fathers trusted.'

The omission of אֲשֶׁר before the verb is common in poetry.

10. גֹּחִי is extremely difficult to interpret, for as the root means 'to break,' 'burst forth,' intrans., it is hard to see how one is justified in making it trans. here and in Mic. iv. 10; nor is it quite clear how even then it can be

made to mean 'to draw.' The Revisers were obviously guessing when they rendered: 'that took me out.' So is G., ἐκσπάσας με. P. ܐܦܩܢܝ is certainly a guess to make a suitable parallel to מבטחי unless it is an *ad sensum* rendering of the reading נוחי or נוחי, infin. construct, 'my repose.' In Micah the Versions differ among themselves, and from the Mas.; and the context suggests the rendering: 'Writhe and lament,' וגהי. I abide by P.'s implied נחי or נוחי: 'Thou art He who madest me quiet from the very birth, Who madest me to feel secure upon my mother's breasts.' The point seems to be that though God punishes the wicked, and rewards the good, yet without any merit on the Psalmist's part God has shown him so much kindness.

14. As usually rendered the second line is colourless, and its connexion with the first is not clear. The addition of 'as' before אריה by the R.V. is unnecessary if we translate: 'They open their mouth (in derision) against me: The lion is rending his prey and *yet* roars,' meaning that just as the lion roars and growls *while* eating (which he need not do, for he has got all he wanted), so mine enemies are not content to see me suffer, but must *also* jeer at me. The omission of כ before 'lion' suggests that it was a popular saying or metaphor.

16. G. renders מרבק מלקוחי κεκόλληται τῷ λάρυγγί μου, P. ܕܨܠ ܠܥܦܪ ܒܬܪ ܕܝ, equal Trg. As מלק is a ἅπ. λεγ. and the sense can hardly be the same as the Versions suggest (for the Hebrew has a regular word for it), I should suggest that the ק stands for ע, viz. בְּלוֹעָה, 'in the throat,' see Prov. xxiii. 2, Aram. לוּעָא in *Oxf. Lex.* under לוּעַ and my note Ps. xix. 5.

17. The common consonantal form of the first word of the third line is כארי, the Versions, one MS. and Complutensian כארו; the former is generally rendered 'as a lion,' but one MS. and Σ. read it as a partic. of כאר; the former is interpreted (*a*) as a form of כאר, 'to shame,' or 'make vile,' after Aram. and Syr. and (*b*) as a form of כָּרָה with otiose א, like קָאַם

from קוּם, viz. כָּאֲרוּ, which reading is now generally accepted. It is however difficult to explain how the common reading originated, so I should suggest that some copyists took הקיפוני to mean 'they caused me to be broken, struck, just as a lion does, as to my hands and my feet' (see *Oxf. Lex.* I. נקף); the scribe of course did not notice the awkward syntax.

16–19. The verses certainly apply to our Lord. Baethg. explains 'I can count all my bones'; that the sufferer is so emaciated or lean that the bones are visible. It has a natural sense if *v.* 17 *c* refers to a crucified person. Ignoring this meaning, and seeing the difficulty of the Mas., *Bibl. Hebr.* proposes doubtfully עַצְבוֹתַי.

22. עֲנִיתָנִי is admittedly improbable, for the perfect after the imperative in the first line expresses what has already taken place, and contradicts the preceding statement; hence עֲנִיָּתִי, 'my poor one' ('my soul,' *v.* 21 יחידתי), after G. *τὴν ταπείνωσίν μου* (equal P., Σ.), is adopted by many recent interpreters; but then the syntax is difficult, the verb with the suffix cannot govern this corrected form. Baethg. says that Jerome's *exaudi me*, which implies עֲנֵנִי, is ungrammatical; this is not quite correct; the מִן does sometimes mean 'at' in the place where a thing is: this reading is also more probable because the error is easily accounted for, viz. a repetition of the ת immediately above in יחידתי.

26. Comp. *v.* 26. It is 'from Thee,' or because Thou art the cause of my great salvation, that I offer praises in the midst of a great assembly. He performs the rite connected with a vow in the presence of believers, to strengthen their faith and stir their enthusiasm.

27. As the first line stands it does not seem to refer to spiritual enjoyment (Baethg.), but following closely 'the vows' it suggests that the sufferer vowed a great sum, or a quantity of corn, which the humble poor enjoyed. The next line means that others, who are not in need of such temporal gifts, will be stirred by such evidence of self-denial

to praise God for it, especially if they are seekers after God.

The change from the third to the second pers. is not necessarily a proof that the third line is not original (Baethg.); concerned for the welfare of the multitude he would speak to them as if they were near to him: G., P. 'their hearts' is to suit their idioms. The meaning is: 'Let your hearts revive,' take courage.

28. When they call to mind His great and kind acts all the ends of the earth will repent and turn to Jahveh. All the races of non-Jews will prostrate themselves before Thy presence.

30. The difficulties in this verse are: (*a*) the meaning given to the first clause, 'All the rich will eat (offerings to God) and will worship,' which assumes the tenses to be prophetic, is against grammar; the tenses should be both perfect or imperfect; again, the verb 'eat' used absolutely cannot imply offerings. So Baethg., but I should also question the unique sense of דשני, which difficulty is not removed by the easy correction אַךְ לוֹ יִשְׁתַּחוּ, adopted by Baethg. and others; (*b*) *v.* 30 *c* is a puzzle; a few MSS., G., Aq., Σ., Θ., P., Hier. read לוֹ for לֹא, G., Quinta, Sexta, Septima, and P. read ונפשי for ונפשו, but neither variant makes a satisfying sense. I should suggest יֹאכְלוּ (so P.) and וְיִשְׁתּוּ, the Mas. error being due to וישת, *v.* 28; דשני would then have the natural sense 'the fat things' of the earth. The temporal blessings would thus stand side by side with devotion as in *v.* 27. As the spiritual ideas of the surrounding context are quite simple we may credit the author with saying in the third line, 'and he whose soul hath not given life to offspring (was childless) will also serve Him,' taking זרע יעבדו from the next verse. It appears to mean that though he has no children to perpetuate his faith, and is suffering a great sorrow—for so it is in the eyes of an Oriental—he will not forget to sing, but will perpetuate his faith by declaring (God's greatness and mercy) to the coming generation.

31. As יָבֹאוּ cannot be right, for we do not know who come or whence they come, G. is most probably right in reading יָבֹא and closing *v.* 30 with it. This reading is now generally adopted, but I should also read יְסַפֵּר and translate, 'He will recount concerning God to the coming generation.'

32. A few MSS. and G., P. have יהוה after עָשָׂה, which seems to me to be an exegetic addition because the Mas. is ambiguous, but I should read עָשָׂהּ, the suffix referring to צִדְקָתוֹ.

PSALM XL.

Good Friday.

Psalm xl., a Proper Psalm for Good Friday, and a Messianic Psalm, is a Psalm of Thanksgiving, Didactic and Deprecatory.

3. The sense of שְׁאוֹן may be 'stunning noise,' as to one drowning in rushing, tumultuous waters. The meaning of שְׁאָה is so elusive that it is hard to be exact, perhaps 'destruction' or some other similar idea may be right. סֶלַע is a beautiful contrast to a 'bog.'

4. וַיִּתֵּן may simply mean that God's kindness is the cause of song. Notice the plur. 'our God'; the praise of each member affects the whole Body; the many will see what mercy He has vouchsafed to one nearly lost.

5. The syntax of וְשָׂטֵי כָזָב is possible; but the verb being intrans. and of kindred meaning with the noun it is difficult. I should suggest וְשָׂטֵ֥ט וְכֹזֵ֑ב, 'and the apostate and the liar'; still, the Mas. כָזָב may be epexegetic like בֹּגְדֵי אָוֶן, lix. 6; 'they who apostatise by a lie,' i.e. lying is the cause of their apostasy.

6. Neglecting the accents the verse might be rendered: 'Thou Jahveh, my God, hast done many things: Thy

wonders and thoughts to us-ward one cannot set in order (array for counting) so that I might announce or utter them: they are too many for counting.' אליך is not in G. אגידה means to proclaim to others, the next word to 'speak,' say them myself to God.

7. The second line creates difficulties; it is explained as equal to 'hear,' 'obey,' in the same sense as שְׁמַע, 1 Sam. xv. 22, but does having ears imply obedience? Then there is no apparent connexion with what follows. Baethg. interprets *v.* 8, 'Behold, I come ready to bring a sacrifice, my duty to do so is written for me in the roll of a book, that is the Law.' But he has to put 'my duty' in a parenthesis, and this verse contradicts *v.* 7; again, what does אז mean? Baethg. says that here it represents the logical consequence. I confess I do not understand him. It is here illogical because it contradicts the previous statement.

Then, there is the problem how to explain G. *σῶμα δὲ κατηρτίσω μοι* the same in Heb. x. 5. The reading of four MSS. *ὠτία* or *ὦτα* is from Aq. and Θ. The R.V. rendering of *κατηρ.*, 'prepared,' does not quite represent the Greek, V. *perfecisti* more probably represents the intended meaning of G. for it removes some of the difficulties just noticed. Possibly the original was אָז גְּוִיָּה כְּלִתָּ, which was altered by a Jewish scribe joining the first two words, changing ג into נ, striking out ו, turning ה into מ, and ל into ר in the next word, which may have been pointed כְּלִיתָ or כְּלֹתָ from כלל, either of which G. may represent. Even so the exegesis is difficult.

Bibl. Hebr. reads לֶא for לֹא in both lines which I should adopt: 'If Thou desirest sacrifice and offering then Thou hast perfected a body for me (which I am ready to offer), if Thou askest a burnt-offering and sin-offering, then I say, Behold, I come (am ready), it is already written of me' (perhaps Is. liii.). The whole Psalm is Messianic. Those who deny the inspired Psalmist's prevision will not approve of this view. Briggs, *ICC.*, emends and translates 'then had

I the covenant,' and on the ground that חטאה never means 'sin-offering' but always 'sin' he translates: 'whole burnt-offering with sin.'

12. חסד, unusual favour to one in uncommon difficulties; אמת, steadfastness, He carries out His promises.

13. Some scholars doubt whether *vv.* 13–18 belong to this Psalm. Cheyne holds that it is a fragment of a Psalm of complaint added later. But simple and natural exegesis is wholly against such a view. In *vv.* 2–4 the author thanks God for deliverance from a great trouble or suffering; in *vv.* 10, 11 he declares that he had before preached righteousness and will continue to do so, and in *v.* 12 prays that God will continue His love and protection; he still anticipates real dangers, so he goes on to say: 'For dangers numberless have enveloped me.' Though the verb is explained to mean 'surround' (*Oxf. Lex.*) I give it the above sense on account of the עלי.

13 b, c. Chastisements were coming upon him in countless numbers; his heart, mind, feeling forsook him.

16. ישמו. In the parallel Ps. lxx. 4 it is ישובו, which is less suitable; the former means: 'let them be astounded in consequence of their disgrace.' G. translates here *κομισάσθωσαν* from which Baethg. infers ישיבו, but I should say that as the Greek also means to 'mind,' 'pay attention to,' it may well represent ישימו, see examples in *Oxf. Lex.* שום, 2 *b*. It is true those instances are not yet satisfactorily explained; it is, however, possible that where שים is used without לב the verb is to be compared with the Arab. شَامَ (mid. ى), 'look at,' 'watch,' 'observe.'

It is instructive to find *vv.* 14–18 repeated, with slight verbal variations, as a separate Ps. (lxx.), for its Title להזכיר suggests that it was taken from this Psalm for some special liturgical purpose (see *Oxf. Lex.* זכר, Hiph. 3 *d*), viz. commemoration, and for aught we know for reminder to the congregation of the dead Saint who had suffered for them; such liturgies are still used among the Jews.

PSALM LIV.

Good Friday.

Psalm liv. is a Deprecatory Psalm, and is appointed for Good Friday. The thought appropriate to Good Friday is in *v.* 5, i.e. the ruthless treatment of Our Lord; *v.* 7 shows the differences between the Old and New Dispensations. Here the saint asks God to avenge him ('let evil return to...exterminate...'); Our Lord said, 'Forgive them for they know not what they do.'

3. 'Save me by Thy Name.' It is hard to say what the 'Name' means here. It is possible that the earnest cry 'Jahveh,' 'El,' or any other of the names, accompanied by some words of prayer, was believed to be acceptable to God; but the Psalm suggests that the Psalmist suffered at the hands of an opposite party, religious or political. One may interpret it in the light of the parallel 'and in Thy power,' viz. 'Let Thy Name be exhibited or revealed to my opponents by some event, an affliction or similar calamity,' so that his enemies would see that he was in the right, and he was ready, if in the wrong, to suffer at the hands of the Almighty.

5. Though זָרִים need not necessarily refer to Gentiles, the reading of some MSS. and Trg. זֵדִים is more probably original, as the latter, 'presumptuous,' is used in a religious sense, and accords with the third line which implies that the other party were professedly followers of the God of Israel.

עָרִיצִים means 'awe-inspiring' or 'ruthless.'

6 b. From this line and *v.* 7 it appears that the Psalmist was in danger of his life.

7. יָשׁוּב. MSS. and Versions differ. Some read יָשׁוּב, others יָשִׁיב, יָשֹׁב or יָשׁוֹב. They make little difference in the sense. The exact meaning of שֹׁרְרָי is not known. Trg. 'they who oppress me,' G., P. 'my enemies'; צמת means generally 'annihilate,' 'destroy,' but Baethg. 'make them

dumb,' has no support from Hebr. but the Arab. and Syr. and P. translate it so here. 'In (or by) Thy truth' probably means as God knows the true facts of the case. But see Briggs, *ICC*.

8. He will offer a sacrifice voluntarily if God punishes his enemies.

9. The subject of הצילני is the 'Name' in *v.* 8 *b*. Cf. *v.* 3 *a*.

PSALM LXIX.

Good Friday.

Psalm lxix. is a Deprecatory and Imprecatory Psalm, and though not technically one of the 'Messianic' Psalms various references in the N.T. show that it is Messianic in *sensu typico*. It is one of the Proper Psalms for Good Friday. The distress of mind and the bodily suffering expressed or implied in this Psalm apply to our Lord and to us; to Him who on Good Friday had a deep human sorrow, not so much for His own suffering as for the sinful world, and an infinite Divine pity for those who inflicted suffering on Him. But notice that not all the verses can apply to Him, e.g. *v.* 6. Though *vv.* 2, 3 are metaphors, they are probably founded on experience. The author must have lived out of Palestine.

4. מִיָּחֵל is against usage, and cannot be justified as a circumstantial adjective, because it does not agree with the subject in gender and number, nor with the verb in number. The instances in G.-K. 118 n, o, cited by Baethg. to justify such syntax, are not parallel. They are sentences in which the adjective describes the *bodily* condition, here it is a *mental*; there they qualify either the nominative or accus., here the eyes cannot be described as 'hoping.' It is true there is possibly a grammatical artifice to justify it, but it does not sound right after a fem., and it is best to read מִיָּחֵל after G., Trg.

5. מצמיתי is extremely difficult. It is scarcely likely that the author after merely complaining that his enemies hate him without a cause would use a word in apposition with these 'enemies' describing them as those who 'exterminate' him. P.'s rendering 'more than bones,' מֵעַצְמֹתַי, must be a guess, for the author would not be so stupid as to say first that his enemies are more than the hair on his head, and next than his bones. G.'s 'they who persecute me' may also be a guess, Trg. מַקְנִימַי suggests a form of נצה, though the pointing it implies is wrong. Taking the first מ to be a repetition, מַצּוֹת would clear away the generally admitted obscurity of the next line, which whether proverb or not is syntactically impossible. Baethg. in his trans. puts two signs of question in these two lines; *Bibl. Hebr.* suggests אֲנִי for אז, but it is more likely that the א is an error owing to its recurrence in context, and that the original unpointed ז is meant for זו: 'The strivings of those who hate me on false grounds have been strong, so that that which I had not taken by violence even this I had to return,' or 'are strong, that I should return that which I have not taken by violence.' The author may mean that Palestine has been taken from Israel by force and pretexts, and he or Israel collectively is now in exile; or it refers to some private affair. It is irrelevant here to press our philosophic ideas of exact parallelism to the destruction of plain sense. The author describes what touched him too painfully to stop to think what metaphor would exactly correspond to the 'hair of my head.'

6, 7. The verses must mean, '*Thou* knowest to what extent I have been morally foolish and guilty, Thou knowest that my wrongdoings are not so heinous as my enemies make them, so that my excessive suffering at their hands will seem undeserved to the faithful, and will discourage them in their faith and hope, for they also know that I am not so black a sinner as the enemies' treatment implies.' Otherwise Kirkp.

8. Possibly his enemies said that though he professed

to be righteous he was forsaken by God, or he would not suffer so much; or perhaps, as *v.* 10 suggests, the Psalmist openly showed that he was broken-hearted because he was in captivity and far away from the beloved Temple, and expressed utter contempt for the heathen rites and superstitions.

9. מוּזָר denotes one who though not a foreigner is yet a 'stranger' in the sense that he is not of the same clan or family, נָכְרִי is a 'foreigner.' This verse describes the nature and extent of his shame given in *v.* 8.

10. This (with the following verses) explains 'for Thy sake' in *v.* 8. The more zeal the hymnist showed for the Holy Temple the more the enemies blasphemed.

11. וָאֶבְכֶּה. Even Kirkp. regards the construction of the line as anomalous, so he accepts the suggested reading וָאֲעַנֶּה after G. *καὶ συνέκαμψα*, P. *et humiliavi*; but it is difficult to believe that such an error is probable. G. renders בְּצוֹם נַפְשִׁי *κατέκαμψαν*, Ps. lvii. 7; P. is here wanting, but in Is. lviii. 5 it renders לְכֹף, נְצוֹם, here Σσκαπτω, so וְאֵב is an easy error for וָאֶבְכֶּה. תְּהִי is used neutrally, 'it,' the whole preceding statement, instead of my fasting calling forth sympathy it did the reverse.

13. נגינות is a second subject to the verb: both they who sit in the gate (usually the more intelligent and older people) and the songs of the light-minded expressed thoughts against me.

14. The עֵת is extremely difficult; Kirkp.'s and Baethg.'s exegesis is laboured and cannot be made out of the Hebr.; G. alters the grammar of the original to make sense, and P., Trg. give the sense of בְּעֵת but the בְּ cannot according to usage be implied. So some strike out the line from יהוה to אלהי, others read אֵתָּה רְצֵנִי for עת רצון (*Bibl. Hebr.*). This is a rather cheap critical method. It is more likely that הָיָה fell out by dittography after יְהוָה. 'But as for me,

O Jahveh, my prayer is to Thee, Be Thou a time of acceptance, O God!' The sense of הִיה here is: Become Thou such that the time be etc. Take for example וְהְיֵה בְּרָכָה (Gen. xii. 2), where the verb is masc. which shows that it means 'fare thee,' 'be in thy conduct' a blessing.

On the other hand idiom justifies the Mas. The word עֵת is sometimes used for it 'is a suitable time' with the verb 'to be' omitted (see *Oxf. Lex.* עֵת, 2 *b*), and as the precative is implied in the verb by the context the Mas. means: 'And as for me, O Jahveh, my prayer is to Thee: Let it be a suitable time of goodwill, O God, in the greatness of Thy mercy.' In English the second line from עת looks much longer than the first, but in the original they are nearly equal.

15 b. Some scholars regard מִשִּׂנְאֵי as a gloss to what follows, and the line is supposed to be long; but why a gloss to this metaphor only? Length of line is a fancy objection, but 'enemies' is certainly out of place here; so some would strike out אנצלה and read the next two words שָׁאֵנִי מִמַּ, 'lift me out of the profound waters,' or מְמַשְּׁאִי מִמַּ, 'he who lifteth me out of profound waters.' Such serious errors seem improbable. Now the word שְׁאוֹן, 'roar,' is sometimes used of waters, cf. lxv. 8, so מִשִּׂנְ is merely a slip for מִשְּׁאוֹן מַעַ, 'from the roar of the profound waters.'

22. It is by many confidently asserted that the verse is a metaphor, a view which has many difficulties. (*a*) The form of the statement is historic, and there is no good reason to regard it otherwise. (*b*) The imprecations in *vv.* 23–29 which immediately follow show that actual excruciating pain must have provoked them—for though the sufferer is a God-fearing man he lived under the Law which taught 'eye for eye.' (*c*) Baethg. in support of the metaphor theory quotes the following from Arabic popular songs: 'Beautiful youth, who directest thy weapon against my body, whose speeches give me to drink the juice of colocynth and bitterness.' But this is obviously figurative, for the speeches are

said to give coloc. etc. If the Psalmist's enemies were Babylonians or Assyrians, whose enemies were in old times flayed alive, it would be sport to them to give to a fasting man gall and vinegar. It is confidently said that the בְּ of בְּבָרִי is Beth Essentiae, i.e. 'as my food,' yet this may misrepresent the author's meaning. Rather they put gall or some venomous stuff 'into' his food. Nor is it quite correct to render 'in' my thirst; the לְ can best be explained as pregnant, 'for' satisfying my thirst, or what my thirst wanted. The former preposition is used because one substance was put into another; in the second line vinegar was given alone and בְּ is not wanted. The Psalmist cursed quite honestly in accordance with the Law, Christ forgave His enemies. Infinite Compassion could not curse.

23. וְלִשְׁלוֹמִים is extremely difficult: let it be a trap to them who are secure (without anxiety); this is the correct reading of Mas., so Rashi. But this is a superfluous statement, for the first line means the same, viz. instead of being a place of safety and security their table will become a snare to them. The R.V. and A.V. and Kirkp. present the same difficulty, and Kirkp. does not account for the לְ. The Trg. implies וּשְׁלָמֵיהֶם, 'and their peace offerings,' but here also לְ is omitted; and Baethg. emends and translates so. G., Aq., Σ., Θ., Jerome read וּלְשִׁלּוּמִים, 'and for their retributions,' which necessitates the addition of וְ to the next word. But this sense is improbable because the 'trap' and 'snare' are retributions. The meal time, the table, was in primitive times the only relaxation by day to the hard-working people; this is implied in Job xxxvi. 16, 'and the restfulness (or comfort) of thy table shall be full of fatness' or richness; in English it simply means perfect relaxation from business anxiety. The only error here is the last vowel, viz. וְלִשְׁלוֹמָם 'Let their meal time be to them for a trap' (cf. Job i. 13), 'And for their usual restfulness' let their table be 'for a snare.' This rude style is of a piece with the rest.

27. The אתה need not be emended into אֵת, and in face of the parallel imperfect יספרו the rendering of רדפו as an imperfect is questionable. הִכִּית according to usage cannot mean smitten with chastisement but killed; חלליך means generally those whom thou hast slain; thus the plur. shows that it refers to others besides the speaker. I take it that G., P.'s reading יִסִּיפוּ for יספרו is a guess, to overcome the seemingly strange statement of the verse. Strange as it may appear to us, the author complains that 'they had persecuted those whom God had killed' (either by some natural cause, e.g. an earthquake, a falling ruin or pestilence); if so he owns God's just dealing but remembers with grief that not only had the wicked been their persecutors while living, but even now they tell tales about their pain before death. If this is right, *v.* 5 *b*, *c* may well refer to the violent attempts of his enemies to take away property of the dead to which he had a legal right.

30. If עָנִי means 'afflicted' בואב is superfluous, so A.V. and R.V. are right in rendering 'poor,' which also suits the exegesis suggested in *v.* 27. As ותימב, *v.* 32, is precative the verb here is probably the same.

32. To balance the lines the second is now generally regarded as beginning with פַּר though the accents represent it in apposition to שׁוֹר, i.e. 'a head of cattle, namely a young bull.' G. confirms the Mas., viz. *ὑπὲρ μόσχον νέον*. See note further on. Again Siegfried-Stade regard the description of the steer with horns and hoofs as highly superfluous, but this is merely ignoring the true holy passion of the worshipper. The words do not really mean 'having horns and hoofs'; being denominative verbs and Hiph. participles they mean 'producing, making horns and hoofs,' the animal being not too young (when it would not have them in full outline) nor too old (when they might be inordinately large). G. also interprets the verbs so: *κέρατα ἐκφέροντα καὶ ὁπλάς*. Much of the enthusiasm exhibited in act and word by the sacrificer is not stated in the O.T. simply because it was so

commonly seen by the people. Compare the following passage from the Babylonian religious rites. It is the prayer of a prophet consulting an oracle while he is presenting the sacrifice. 'Samas lord of judgment, Hadad lord of prophecy, I bring to you, I consecrate to you a clean young gazelle, the offspring of a gazelle, whose eyes are grey, whose face and right claw (hoof) are black. A young gazelle: the mother begat it in the steppes, the steppes stretched their shadow over it, the steppes reared it as its father, the field as its mother; when Hadad the mighty beheld it, he made rain to come from the ends of the earth; when verdure bursts forth there is then rich sufficiency, seeds sprout, poured out for the beast; it eats grass, herb, in the field, drinks water from pure springs... the desire of the young he-goat is unknown to him. I consecrate to you: Samas and Hadad draw near!' (Zimmern, *Beiträge zur Kenntnis der Babylonischen Religion*, pp. 216, 217.)

33. The Mas. pointing is against syntax: in the first line the subject is in the third person, in the second line in the second; if דִּרְשֵׁי אֵ is vocative then the וְ of וִיחִי is against usage; hence MSS. and Versions vary, after which *Bibl. Hebr.* suggests the following readings as probable: רְאוּ, וְשִׂמְחוּ, יְחִי, דִּרְשָׁיו, אֵל being left out for metric reasons. This is plausible enough, but *v.* 34 with כִּי shows that it must be read as follows. Jerome '*videntes mansueti*' I take it removes all difficulties; he is right in reading רֹאֵי, but wrong in making עֲנָוִים nomin. which Versions and moderns do. As the speaker himself belongs to the עֲנָוִים (cf. *v.* 30) he must mean: 'You who behold the humbled ones rejoice (שִׂמְחוּ), ye who seek after their (the humbled ones') God (אֱלֹהֵימוֹ) let your hearts revive (יְחִי): inasmuch as Jahveh hears favourably the needy.' This is the usual sense of שָׁמַע when the context implies favour.

PSALM LXXXVIII.

Good Friday.

Psalm lxxxviii., a Proper Psalm for Good Friday, is a prayer for deliverance from deep affliction, or (Briggs, *ICC.*) a national lamentation.

2. The R.V. rendering of the second line 'I have cried day and night before Thee' is not warranted by the Hebr., though it must be admitted that the Mas. cannot be translated intelligibly: 'the day I have cried is before Thee at night' is of dubious meaning; G., P. agree with it, but add 'and' before בלילה, presumably meaning 'I cry by day and at night the cry is also before Thee,' which requires different Hebr., e.g. 'day and night I cried,' or 'my cry is day and night.' So several interpreters (see Baethg.) suggest a plausibly satisfying reading אֱלֹהֵי שִׁוַּעְתִּי יוֹמָם צָעַקְתִּי׃ 'O Lord, my God, I cry by day, my outcry by night is before Thee.' *Bibl. Hebr.* accepts this, but I think that the Mas. points to the fact that the petitioner had been crying from grief during the day and is now making his formal prayer in this composition at night, and he tells the Almighty that his day's agonized cry is before Him, i.e. He certainly knows it. The Trg. is dubious and untranslatable.

6. All the Versions give חפשי the usual sense of 'free,' but this is rightly regarded by many as unintelligible, and Baethg. alters it into הֻשַּׁבְתִּי, 'I must dwell among the dead'; others propose (see *Bibl. Hebr.*) נִמְשַׁלְתִּי, נֶחְשַׁבְתִּי. But these impute improbable errors to Mas., and the words 'like the slain which lie in a grave' are difficult, for what can the addition 'lie in the grave' mean? Is not 'slain' quite enough for the required simile? The R.V. renders 'cast off,' marg. 'cast away,' but this meaning has no support in etymology. Taking מֵתִים to mean 'the dying,' and חללים 'the wounded,' and reading חָפוּשׁ, I should render: '(like

the man) flung among the dying, like wounded lying in a grave,' who though still alive, cannot get up to save themselves. The sense 'flung away' I take from Arab. حَفَشَ. The words 'like a man' are understood from *v.* 5.

8. עִנִּיתָ cannot be construed with the noun, the line can only mean 'and Thou hast afflicted all Thy breakers.' Aq., Σ., Hier. render *adflixisti me*, G. ἐπήγαγες ἐπ' ἐμέ, both of which depart from the Hebr. The suggested corrections are אֲנִיתָ, עֲנִיתָ, עִוִּיתָ; the first is possible if construed with preceding עָלַי, the second requires בְּ or מִן, the third implies an improbable error. I should suggest as the natural parallel to סמך the Arab. عَوِجَ and read עִוִּיתָ, 'and Thou hast made Thy breakers to bend (or curve) over me,' the עָלַי being understood from the first line.

9, 10. These verses especially 9 *c* point to some terrible disease, which would repel his friends—it does not name relations, possibly because they *did* show love and sympathy, or because he had none.

11–13. These verses seem to exclude resurrection, though they may represent only the Psalmist's private and heretical view.

14. וַאֲנִי is emphatic: I, being alive, do what Thou demandest and art pleased to receive, and yet Thou dost not hear me. The drift of the different tenses of the verbs seems to be this: I had hitherto been crying in pain and prayer, and this very morning my first act is prayer, 'Why then, O Lord, castest Thou...,' *v.* 15.

16. אֵמֶיךָ means 'the awful things Thou hast brought on me,' but אֲפוּנָה is of unknown etymology: Hitzig would point אפנה as a form of אפן, which means in Arab. 'to be at a loss to know what to do,' which practically is the same as G. ἐξηπορήθην, Hier. *conturbatus sum*, P. ܐܬܒܗܠ; but to obtain this or similar sense it is simpler to abide by the known Hebr. word and read with some אֲפוּגָה or Niph. of פּוּג, 'to be helpless,' 'benumbed.'

19. מידעי מחשך, 'my acquaintances are the grave,' is dubious in meaning, and one expects different Hebr. G. is doubtful, Hier. *abstulisti*, P. ܐܦܣ ܡܢܝ imply a form of חשׁך, so also Rashi; some MSS. also read מַחְשָׁךְ. Baethg. accordingly reads מְיֻדָּעִים חָשַׁךְ but the third pers. is improbable beside the 2nd pers. *Bibl. Hebr.* hesitatingly reads מְיֻדָּעִים חָשַׁכְתָּ, which implies an improbable error. I think the obscurity is due to the wrong division of the words, and should read וְרֵעַ מִיֻּדְעִי מַחְשִׁיךְ, 'and the friend refrains from knowing me.' It is true the Hiph. does not occur elsewhere, but Niph. also occurs only once; the meaning given here agrees with the Syr. Pael; notice the Aramaic ἅπ. λεγ. אֵיל, *v.* 5.

PSALM II.

Easter Day.

Psalm ii. is a Messianic Psalm 'in sensu literali,' and is the first Proper Psalm for Easter Day. The foundation of the Messianic interpretation must be the allusion to the 'decree' (*v.* 7). There is no ascription 'to David,' and in Codex D it is referred to as the 'first Psalm.' Its Messianic character has also the support of traditional Jewish interpretation. The Talmud declares it to be a tradition that *v.* 8 is addressed by Jahveh to Messiah son of Joseph.

To the serious student it is hardly a historical method of exegesis first to assume a late date for the Psalm and interpret the first pers. of אספרה and אלי as collective Israel, and then strike out or alter such words as are obviously against such a hypothesis. Yet this is the method followed by a number of critics. Looking at the vocabulary and diction one cannot definitely fix the date in Israel's political history. The whole Psalm is 'typical.' St Paul would not have referred, *v.* 7, to Christ (Acts xiii. 33) if the Jewish Church had not interpreted it so. If it is post-exilic, who are

the nations and kings (notice plur.) who rose against Israel? the Persians treated them quite impartially, under the Maccabees no 'kings' rose against them. To say that the Hebr. for 'kings' and 'His Anointed' are probably corrupted (Cheyne) is begging the question. How little reliance one can place on hasty inference from diction is shown by the fact that one of our greatest scholars on the Psalms says רגשו is a very doubtful Aramaism, and in Ps. lv. 15 'a non-existent word,' which is certainly incorrect (see *Oxf. Lex.*). Briggs (*ICC.*) says 'the language does not favour a late date,' that רגשו, תרעם, *v.* 9, and בר, *v.* 12, 'are all good Hebr. words,' that there is no dependence on other Literature; and that the Psalm is throughout original in conception.

6. Baethg. asserts that the meaning of נסכתי is uncertain: but the meanings of a very large number of Hebr. words were unknown to us—and to the Versions—till Assyrian had explained them. We now know that this particular word means to 'constitute,' 'install,' which sense is suitably followed by על.

7. If it refers to an ordinary king, what possible meaning can we assign to 'to-day have I begotten thee'? the installing or anointing of a king on the very day on which he was born is a very difficult idea. Understood of Messiah it is not difficult.

12. Many objections are made to the usual rendering of נשקו, but these are no more cogent than those against בר, 'son': Cheyne, for example, says that the Aramaic word for 'son' is inconceivable in a Psalm where we also find בני. But there are very numerous Aramaisms side by side with Hebr. words of identical meaning in Job, e.g. the words for 'hunger,' v. 20, 22, for 'wild ass,' xxxix. 5. Nor do these facts prove a late date, for the Sindjirli Inscriptions of the eighth century B.C. contain Aramaic and Hebrew words and some of identical meaning (see *Contemporary Rev.* Apr. 1894, p. 575). The word 'kiss' has special significance; the usual word for 'worship' which really means 'prostration'

would not express the whole truth in the case of the King of Infinite Compassion. The Hebr. is a metaphor of affectionate and filial worship. Notice that the word הוסרו in *v.* 10, 'be ye instructed' or 'corrected,' has here a spiritual or ethical, but not a political sense as the next verse shows: though the severity of the 'king' in *v.* 9 and here is physical.

PSALM LVII.

Easter Day.

Psalm lvii. is a Proper Psalm for Easter Day, and though one of the Deprecatory Psalms breathes the firmest confidence. There are several verses which call to mind Christ's Victory over His enemies and over death; and *vv.* 8–12 make a fitting song for the believer on Easter Day, and in his mouth *v.* 10 is more than a metaphor, for all the corners of the earth have been reached by the evangelist with the Gospel Message in his heart and hand.

2. When a suppliant seizes the tent-rope and claims protection from its owner it is always granted by the Arab tribes: 'because I sought protection with Thee, let me have shelter in the shadow of Thy wings.' יַעְבֹר, sing. masc. with plur. fem. subject, is due to the position of the latter after the predicate (Ges.-Kautzsch, Oxf. Ed. 145).

3. The sense of גָּמַר and the syntax are difficult, so it is perhaps better to read with some גֹּמֵל, 'who deals adequately with me.'

4, 5. These verses are clearly not in their original form. The addition of R.V. of 'when' before חרף and 'among them' before להטים can in no way be justified by usage, nor is a natural sense produced by them. Kirkpatrick's interpretation is laboured and against syntax. A natural way of obviating the difficulties is to suppose that ישל׳ אלה׳ חס׳ ואמ׳ is a gloss by the author on ישל׳ מש׳ which is of doubtful

meaning by itself. Kirkp. says that the first ישלח has no object because the objects follow after the second ישל. But if so the first line is identical with the third. It may be that the first means 'let God send His Angels,' in which case 'Angels' need not be expressed (cf. Gen. xxvii. 45, 2 K. xi. 4), but a Hellenist added the gloss assumed in order to remove the idea of Angels. Read then יחרף שאפי נפש, a dittogram, י having fallen out: 'Let Him put to shame them that pant (gasp) after my life.' להטי has nothing to do with 'blazing,' 'flaming,' but is a form of לוט (see *Oxf. Lex.*), and the מ belongs to the next word, viz. להוט מבני. 'I must needs lie among lions, hidden away from human beings.'

6. Verses 7, 8 suggest that the hymnist was saved from a dreadful plot. In *vv.* 2–4 he implies that he is not yet quite free from future trouble, but trusts that God will deliver him. It is admitted generally that *v.* 6 *b* has really no verb, for רומה being intrans. cannot have כבו as object. The critical remove the difficulty in a way difficult to understand. R.V. owns the difficulty by adding the words 'let (Thy glory) be.' But this does not sound right; for beside the highly poetic רומה a parallel line with an implied verb 'to be' is very poor poetry. As stated above, the poet is here rejoicing over a great deliverance (*vv.* 7, 8: 'They *had* prepared a net for my steps, my soul had been bowed (cowed) down; they *had* dug a pit for me, they fell into it'). So taking רומה as pass. partic. fem. (for כבוד also occurs as fem. Gen. xlix. 6) the verse means: 'Thy glory is exalted upon the heavens, O God, yea upon all the earth.'

8, 9. These verses have given much trouble to commentators, so several emendations are suggested (see Briggs, *ICC.*), and a division of the words differing from Mas. כבודי means 'my dignity,' which before had been bowed down (*v.* 7). Translate: 'My heart is firmly stayed (is not trembling for fear), O God, my heart is firmly stayed, Let

me sing and play: Awake my honour, awake! Let me stir early the lute and harp.'

10. The Psalmist's enemies appear to be Gentiles, but it does not follow that he represents Israel. As an individual he may have suffered.

PSALM CXI.

Easter Day.

Psalm cxi. is one of the Hallels, the first of the group cxi.–cxviii., and is read as a Proper Psalm at Morning Prayer on Easter Day.

10. The suggestion (*Bibl. Hebr.*) to change חכמה into דַּעַת because the latter is used in Prov. i. 7 is wholly gratuitous, cf. Job xxviii. 28.

עֹשֵׂיהֶם. The suffix is explained as referring to the commandments implied in יראת יה', which would be *ad sensum* syntax; the עֹשֵׂיהּ of G., Hier. and P. is probably due to their respective idioms, for it cannot be original inasmuch as עֹשֵׂהּ יראה is impossible and does not occur.

It seems then that in the author's time יר' יה' meant 'religion' or the commandments it included.

PSALM CXIII.

Easter Day.

Psalm cxiii. is the third Hallel in the group cxi.–cxviii. It is the first of the Jewish Liturgical Hallel (cxiii.–cxviii.) and with cxiv. was sung at the Passover before the meal, as cxv.–cxviii. in connexion with the fourth cup were sung after it (Briggs, *ICC.*). It is a Proper Psalm at Evening Prayer on Easter Day in the Anglican Ritual. In the Roman Ritual it is recited in various feasts of the Saints.

5. Kirkp. rightly regards the words 'heaven and earth'

in *v.* 6 as referring to the clauses *v.* 5 *b* and *v.* 6 *a* respectively. *Bibl. Hebr.* hesitatingly suggests that *v.* 6 *b* should be placed after *v.* 5 *a*, but the necessity for such a serious alteration is not evident. I think המשפילי has not the ethical sense of 'humbling oneself' as Kirkp. assumes: just as the preceding partic. refers to the marvel of His living on high beyond mortal ken, so this means here the wonder that God is also below on earth.

8. להושיבי wants an accus. So it is best to read להושיבו with G., P., Hier., so Kirkp. (Briggs, *ICC.*, otherwise). The words עם נדיבים are in one MS. and P. and *Bibl. Hebr.* points out that in the strikingly similar context, 1 S. ii. 8, להוש' עם נדי' only is used, obviously meaning to suggest that עם נדי' is here probably not original, as the two clauses seem at first sight to be identical in purport. But if we assume that the words refer to a time when Israel was subject to an alien power, say the Babylonian, Persian or Roman, when Jews occupied high political and social positions; then the pious Psalmist prays that God will place the down-trodden with the noble, yea, with the noble of his *own* people; but in the case of Hannah no such petition was necessary, as Israel was not subject to the Gentiles.

9. The rendering of the E. Versions reads too much into the original and is misleading: What advantage is there to a barren woman 'to keep house'? Kirkp.'s rendering is better: 'He maketh the barren housewife to dwell as a joyful mother of sons.' Though the 'as' can be justified by usage, it can be rendered 'He makes to return a rejoicing mother of the children in the place of the barren woman of the house'; 'in place of' = תחת is here omitted as in Ez. xxvii. 15; compare the omission of the usual ל before אגם with the almost synonymous verb הפכי in cxiv. 8. As the verse most probably refers to captive Israel I read משיב instead of מושיבי. So Kirkp. also takes the verse to allude to Zion

under the figure of a childless wife, cf. Is. liv. 1, lxvi. 8. Hence the view that the article of הבנים ought perhaps to be struck out is against the author's intention if he refers to the particular children of Zion.

PSALM CXIV.

Easter Day.

Psalm cxiv., a Proper Psalm for Easter Day, is also a Hallel, though not originally a Hallel (see Briggs, *ICC.*).

1. מֵעַם לֹעֵז is quite clear as to meaning, but as לֹעֵז occurs only here, and as the Exodus is usually associated with the idea of the hard work which the Jews had to do, it *may* be a slip for 'from severe labour,' but this has no support from the Versions, מֵעֲבֹד עֵז.

3. The tense of יִסֹּב by the side of the perfects in this and the next verse is strange: the imperfects in *vv.* 5, 6 are natural because the poet is apostrophizing the natural phenomena before him. I should hazard the explanation that Jordan, having witnessed the wonder of the Sea's conduct, *afterwards* followed its example. 'The Sea saw and fled, so that Jordan will then turn back.'

7. חוּלִי. The Versions represent the third pers., probably because idiom requires that the poet, who is obviously asking the question and also giving the answer, should use it. But the Semite appears to be dissatisfied with this simple mode of thought and says (as it would be in English): 'Yea, earth, tremble,' you have good reason to!

8. Usage requires לְאַגַּם, but such departures are frequent, see note cxiii. 9; that the לְ may be understood from the next line is scarcely admissible, though a preposition understood in the second from the first is fairly common.

PSALM CXVIII.

Easter Day.

Psalm cxviii. is a processional hymn, and Proper Psalm for Easter Day in the Anglican Church. Though not numbered among the technically Messianic Psalms 'the Messianic application of the passage (*v.* 22) is due to the fact that the person of the Messiah bears the same relation to a kingdom of living persons that Zion, the capital of the kingdom, does to the kingdom' (Briggs, *ICC.*).

1. I should say that this verse was uttered by the Levite leader, the 'hōdū' being a technical term for a certain kind of Psalm (cf. Ezr. iii. 11 al.), and he intimates at the same time that the Refrain should be 'for His mercy endureth for ever.' Kirkp. thinks that *vv.* 1–4 may have been sung as the procession started, the first line of each verse by the leader or a part of the choir, the Refrain by the full chorus, and *vv.* 5–18 on the way to the Temple in a similar manner, the Refrains at any rate being taken up by the full chorus. But how can the Refrains be applied to such barren lines as the first of *vv.* 2–4? Again, we know that יאמר or the plur. is used as a musical direction, cf. cvi. 48, 1 Ch. xvi. 35, 36; add to this the fact that the Levites are not named here, and one feels convinced that their purport is this: the leader of the Levites utters *vv.* 1–4, in which he directs that the Israelites, Priests and the pious ones should say one after the other the Refrain after each verse beginning with *v.* 5, though it is difficult to say whether the Refrain was said after all the verses of the Psalm. The Levites of course sang the Psalm itself.

10. אמילם is taken by some to mean 'I will make them circumcised,' by force, but this is wholly remote from context; Del. 'cut to pieces' making מול equal מלל; this is certainly more suitable, so P. اقصيهم; what G., Aq., Jerome represent is hard to guess. One wonders why

the author uses *vv.* 10, 11, 12, the purport of which is essentially the same; I should say that they are meant for dramatic effect, viz. the choir sang the first line in *vv.* 10, 11, and the first two lines in *v.* 12, and three groups of people named in *vv.* 2–4 respectively answered בשם יה׳ etc. The usual translation of the line beginning בשם may be questioned; one expects a strong adversative particle, and the כִּי is not translated and has apparently no syntactical value. The line is an oath, 'Yea, by the Name of Jahveh, I will destroy them!' The כִּי is so used to introduce the fact sworn to (see *Oxf. Lex.* שֵׁם, 1 *c*).

12. Kirkp. says that the form of the preceding verses and the following line lead us to expect a climax in the description of their hostility rather than a description of their extinction. But I should say the climax is the close and crowded pressure like bees. He, however, follows G. which translates: 'They came about me like bees about wax, they blazed like fire among thorns.' G. implies the addition of דּוֹנֵג after דבורים and the change of דעכו into בָּעֲרוּ, imputing a very improbable error to Mas. The Trg. also reads בערו. To me the difficulty lies in the words 'extinguished like the fire of thorns,' for as a matter of fact such a fire is not easily extinguished. The application, again, of G.'s 'they blazed' to this context is obscure. I should say that these Versions missed the meaning of the Mas. simile, and resorted to conjecture to remove obscurity. As דעך in Syr. and Trg. also means 'to become faint,' 'impotent' (see Iastr.), and as an easily burning substance which produces much smoke may have been the means of warding off their attack enabling the honey to be taken out of the bee-hive, the lines may mean: 'They compassed me like bees, which become impotent with a fire of thorns' (בְּאֵשׁ). This being a well known fact דעכו may be rendered as present.

13. The translation of G., Jerome, which implies נִדְחֵיתִי, may well be an accommodation to their respective idioms, because the preceding context is against the Mas. 2nd pers.

of the verb, and the 3rd pers. required by סבוני would involve rejection of consonants, but נדחתי is merely a transposition of them. Kirkp. quite simply and naturally explains the Mas.: 'The community as an individual addresses its enemies as an individual.'

27. אִסְרוּ חַג בַּעֲבֹתִים עַד קַרְנוֹת. Now חַג cannot mean a festal sacrifice; if it did, the binding of the animals to the horns of the altar is an act unknown to us, and the verb אסר cannot go with עַד (see further Kirkp.). G. *συστήσασθε ἑορτὴν ἐν τοῖς πυκάζουσιν.* Σ. *συνδήσατε ἐν παηγύρει πυκάσματα.* Jerome *'frequentate sollemnitatem in fronduosis.'* The first and second translations interpret the verb, to 'join,' 'bind,' 'crowd together'; the second is literal, but P. represents the first pers. sing. imperfect; now, as the verbs in the next verse have the same pers. and tense, and יַסֵּד is used in connexion with sacrificial ritual in the sense of 'starting,' 'beginning' (2 Ch. xxxi. 7), as we speak of 'starting the service'; the word is here an error for אֶסֵּד. Kirkp. thinks that the Mas. is corrupt, and the corruption seems to me to be due to reminiscence of אֵס בְּעַד, Jud. xvi. 11, which occurs only here. G., Σ., Jerome rightly interpret עֲבוֹת 'thick boughs' or branches with thick foliage. The procession to the altar on the Feast of Tabernacles carried not only the לוּלָב, a branch of the palm tree (Kirkp.); but also, as the Mishnah states, the persons advanced towards the altar with willow, palm and myrtle branches, and the אתרוג (a fruit of the lemon or citron kind), Section 'Sukkah,' 3 : 4, 4 : 5. As the speaker, the leader of the procession, is actually walking, no other verb is required before עַד, and the line may well mean: 'Let me institute (inaugurate or start) the Feast with the full-leafed branches unto the horns of the altar.' It means that the inaugural procession with the thick boughs ought to cover the distance from a given point up to the horns of the altar, the horns being so high that even the hindermost person can see when the leader stops and begins the ritual. It is, it must be admitted, not

quite clear from the Mishnah whether the four kinds of branches were carried round the altar or only some of them, and the commentators are guessing.

PSALM VIII.

Ascension Day.

Psalm viii., a Proper Psalm for Ascension Day, is one of the Messianic Psalms. It was originally an evening hymn. G. may be right in interpreting גִּתִּית (it reads גִּתּוֹת) as 'vine-presses'; the song is idyllic, the author rejoicing over the glorious bright sky which ripens the grapes; this would be accompanied by the rhythmic treading of the grapes while the children join in the exciting scene with laughter and clapping of hands. It is difficult to see why the Psalm should be regarded as a fragment (Cheyne) unless he means one of countless vintage songs, which is doubtless true.

2. It must be admitted that תְּנָה cannot fit into the context because the exact meaning is unknown; the reader will find the attempts to obviate difficulties in Baethg., who leaves the word untranslated, and in Briggs, *ICC.*, who rejects the relative as a gloss of a prosaic copyist, and translates 'O set Thy splendour above, etc.'

I take the נ to be an error for ג, and read תְּנֹגַהּ from נגה; the defectively written form occurs in xviii. 29: 'Who makest Thy splendour to shine upon the heavens,' the blue sky and the heavenly bodies, cf. *v.* 4.

4. It should be noticed that 'little children (not babes) and sucklings' is an hyperbole (cf. Hab. ii. 11). The 'enemy and the vengeful' does not necessarily refer to an historical situation, but merely to the godless, Jew or Gentile. The verb השבית need not necessarily mean to 'destroy,' 'make to cease' gives a natural sense.

6. The Versions render אלהים 'angels,' so also in Heb. ii. 7, but R.V. renders 'God,' mrg. 'angels.' Either rendering applies to man; 'Thou hast made him little less than divine.'

9. The second line is colourless; perhaps we should read מַיִם instead of יַמִּים with Jerome, 'the wonder of moving in water and yet being alive.'

10. Verse 2 is repeated as a refrain; Cheyne says it was added to hide the fact that it was a fragment! What could have been the motive?

PSALM XV.

Ascension Day.

Psalm xv., though a Proper Psalm for Ascension Day, is neither a hymn nor a prayer. It is simply didactic and describes the character of the gentle man who is qualified to be a guest of Jahveh. In the Roman use it is recited in the feast of All Saints.

1. Baethg. thinks that יָגוּר alludes to the Oriental custom of giving protection to a stranger (גֵּר) who but touches the tent-rope of him whose protection he seeks. This is a beautiful thought (see Robertson Smith, *Religion of the Semites*, p. 77), but even a deeply-dyed criminal obtained protection by touching the tent-rope; perhaps it means that not one stained with sin, but only the upright can claim the protection of Jahveh, and become a 'dweller' in the Holy Mount. It is not easy to say whether the privilege of access as 'guest' to the אֹהֶל is conceived to be preliminary to residence as 'dweller' on the הַר קָדְשֶׁךָ or not. The Holy Community of the Jewish people must be free from sin.

2. תָּמִים, 'sound,' 'perfect,' means that whatever he says or does corresponds *wholly* with his *general* profession of faith or morality. 'Speaking the truth in his heart,' mind, includes all the seeming trifles of thought, moral truthfulness, a very high but late conception.

3. To us it seems strange that רָגַל, to 'walk about,' or 'foot it,' should also mean to 'slander'; it is so in Arab. (see

Oxf. Lex.); stranger still if Mas. is right, to 'walk about on the tongue.' Briggs, *ICC.*, translates 'play the spy,' and suggests an attractive emendation 'upon his neighbour' (Cheyne).

4. Baethg. very convincingly shows that נמאס does not want mending; the line means: he who is despised for evil ways—as the next line suggests—is also despised in his eyes, he will allow no selfish interest in the sinner to gloss over his sins; it does not exclude the duty of loving him. The next line: *whatever* it be he will keep his oath, cf. Lev. v. 4, Gen. xxiv. 50.

5. 'Moved.' The original means to 'totter,' 'be shaken' from a position; it is often used with a negative to indicate the firm condition of the people of God in Zion; here the 'guest' or the 'dweller' who discharges the decalogue of duties (*vv.* 2–5 *b*), whose moral conduct is good, whose walk is guileless and who speaks what is in his heart, will remain secure under the protection of Jahveh.

PSALM XXI.

Ascension Day.

Psalm xxi., a Proper Psalm for Ascension Day, is a King's Song of Thanksgiving after triumphant Victory.

5. Baethg. thinks 'for ever and ever' hyperbolic, Cheyne that it is a gloss on 'length of days.' Briggs, *ICC.*, retains it, but in the ordinary concrete sense of a very long time. Verses 10, 11 are, it is true, not in the spirit of N.T. It would however be more in accord with Hebr. diction to regard the phrase 'a crown of fine gold' (*v.* 4) as a metaphor. Many interpreters would take the Psalm to be pre-exilic, and even Cheyne admits traces of such a date, but annihilates them by his method. Scholars differ as to the identity of 'the king,' *vv.* 2, 8. Trg. translates: 'the king the Messiah.' Again, in *vv.* 9, 10 the poet addresses the king in the 2nd pers. who in *v.* 10 is called Jahveh, and in the 3rd line in

the 3rd pers. and in the last line in the 2nd pers. In *v.* 10 he uses the 2nd and 3rd pers. to indicate that in either case Jahveh is meant. Subjective theories lead to many emendations.

12. Baethg., Cheyne and others find fault with נטו having the abstract רעה as object, but Duhm has rightly explained it by Gen. xxxix. 21, to which I should add Is. lxvi. 12; Ezr. vii. 28, ix. 9; 1 Ch. xxi. 10. It means here: 'they extended, reached out, offered to' him; the phrase is suitable for an attempt to do serious harm to a king by some artifice or disguise, stretching out something which may at first sight appear harmless, and the parallel 'scheme,' 'device' confirms this view.

The verb יכל has often no object; it really means here 'they thought out a plan for which they had no power of execution.'

13. The Hebr., if the common reading is right, is crude; e.g. if תכונן means here to 'aim,' 'fix' something against something, the בְּ of במיתֶ is superfluous; to aim against the face is also peculiar, unless it is an artificial parallel to 'back' in the first line. I confess my ignorance of the sense of the verse. The first line is explained by xviii. 41 *a*, but the structure is there different, לִי follows נְתַתָּה; perhaps we ought to read here שְׁכֶמְךָ, the ב of the next word being really a כ and placed wrongly with the next word. This would remove two syntactical difficulties: 'For Thou wilt make them to turn their back to Thee: because Thou wilt direct Thy bow-strings against their face.' This כִּי explains why the king's enemies will be powerless to do him harm.

PSALM XXIV.

Ascension Day.

Psalm xxiv., a Proper Psalm for Ascension Day, praises (*vv.* 1, 2) Jahveh as Creator and Owner of all things. G. adds to the Title *τῆς μιᾶς σαββάτου*, that is our Sunday; Bar Hebraeus says because it is the day when God began to create the world.

3. The verse means to say that though God has created an immense world, He loves to see the creatures made in His own image at a special place hallowed by His Presence; but not all can benefit by meeting Him there.

4. There is no solid reason for assuming that the third line is an addition. נָשָׂא has here the sense of 'direct,' give attention to; direct one's mind to something, cf. Job xxxvi. 3: 'I will lift up my mind,' direct my mind to particular reflections. Here, one who does not pay special attention to what is vanity, unsubstantial, frivolous.

5. If ישע refers here to temporal aid the sense of the line is dubious; from the God who gives him temporal blessings he will obtain spiritual justification or a declaration that he is righteous, because he was present in the Temple to worship Him, i.e. legal righteousness; probably 'salvation' from his enemies (otherwise Briggs).

6. The Qr. דרשיו is right, and harmonizes with מבקשי. The verse is the response of a choir without the court of the Temple to a choir within (Briggs, *ICC.*), it asserts the claims of Jacob to enter. Jacob is not vocative. *Thy* face is not in G., P. (though in Mas. and Hier.); read פניו: 'This (which has just been said, applies to) the generation which seeks Him, which seeks His face, even Jacob.'

7. The 'heads' are the lintels. The 'gates' are the city gates, and the choir is this time without demanding admission for Jahveh, the glorious king returning after victory to Jerusalem. The choir within inquires who He is (*v.* 8), and a second time the demand is made (*v.* 9) and the inquiry renewed. The reply is (*v.* 10) It is Jahveh, God of Hosts.

PSALM XLVII.

Ascension Day.

Psalm xlvii. is one of the Proper Psalms for Ascension Day. It was probably composed for the Feast of Trumpets. In any case the mere poetic use of שׁוֹפָר, *v.* 6, originated the custom in the Synagogue of singing this Psalm at the New Year, when the ram's horn is blown according to the injunction in Nu. xxix. 1, comp. Lev. xxiii. 24.

2. For the Gentiles to praise the God of Israel the Messianic time must come, but the perfect faith of the Psalmist makes him speak as if myriads of believing Gentiles were present.

3. I doubt if עליון is here attributive, viz. the most high God (Baethg.); there is a natural antithesis in the two lines: as God in the highest heaven He is awful, unapproachable, and yet on earth He condescends to care for our human needs like a great human king.

4. Verses 2, 10 are against the literal physical sense of the verse. The rare יַדְבֵּר shows that it means that the nations will look at the feet of Israel and follow them into Christ's kingdom, just as sheep follow the shepherd; for I take the sense of the verb to be 'He will make the nations follow behind in our place,' i.e. they will step where our feet had trod (see *Oxf. Lex.* דָּבַר, Etym. 2).

5. This verse confirms the above view; God will not wipe out other nations to make room for Israel; God will choose a particular spot for His favourite child, viz. Jerusalem. If the author had meant a temporal heritage, it is strange that he should have used such an abstract idea as גְּאוֹן, which is here explanatory of נַחֲלָה; in the whole Psalm there is no hint of territorial possession. The natural sense then seems to be: as far as earthly things are concerned there is no change among the nations: but the place of universal adoration, where the King of the whole world will

be worshipped first, will be Jerusalem, the pride of Jacob; the Messiah when He comes will choose our heritage for us.

6. To what historical O.T. event the verse refers is uncertain.

8. It is generally held that משכל has here the same sense as in the Titles of the Psalms—a kind of musical contemplative song. The R.V. 'with understanding' is difficult because a partic. is never used adverbially; hence the marg. 'in a skilful Psalm' is better. But then the syntax of the whole verse is halting. Are the first five words of the verse the subject matter of the Maskil song? One would have expected the last two words to stand first; nor is it quite clear why those words alone should be a Maskil song and not the whole Psalm; so it is simpler to take the Maskil as a kind of rubric to what follows. Either a Maskil singer sang *vv.* 9, 10 as a climax to the Psalm in an *ingenious* recitative form, or, while *vv.* 2–8 were sung by the choir alone, the whole congregation joined in the Maskil *vv.* 9, 10. In either case *v.* 8 means 'Sing ye that God is King of the whole earth.' The text of the R.V. is based on the Versions.

9. 'His holy throne' might refer to God's Presence in the Temple, but this is difficult, for God had not been acknowledged as King by all nations at any time while the Temple stood.

PSALM CVIII.

Ascension Day.

Psalm cviii. is one of the Proper Psalms for Ascension Day.

2, 3. It is generally admitted that *vv.* 2–6 are taken, for liturgical purposes, from Ps. lvii. 8–12, and *vv.* 7–14 from Ps. lx. 7–14. The rhythm and meaning of *vv.* 8, 9 in the earlier Ps. (lvii.) have no exegetic difficulties, but the אף כבודי here hangs loosely, and is of doubtful meaning. G., P. attempt to harmonize the two versions of the poet's

theme, viz. G. repeats here נכון לבי and אca, T. add עורה כבודי after כבודי; P. also repeats נכ' לב' and adds עורה כנורי after כבודי. It seems that as this Psalm was used for a special purpose the copyist adopted variations to suit his own taste or a particular melody and made the first line end אשירה, and the next begin ואזמ', meaning to say: 'I will also make melody with respect to my own glory,' achievement; compare the reading of one MS. ואז' את כב', one MS., G., P. ואז' בכ'.

5. מֵעַל is intended as a correction of עַד, Ps. lvii. 11, which suggests only as far as heaven and no further.

PSALM XLVIII.

Whit-Sunday.

Psalm xlviii. is a Proper Psalm for Whit-Sunday.

2. As stated in the Preface to these Notes metre schemes are here ignored in the interests of exegesis. There is no good reason for making הר קדשו the beginning of the next verse, in fact 'the city of our God' requires some definite attributive phrase, and this is it, the Mount of His holiness.

3. The old rendering of נוֹף, 'branch' (so Hier. after Aq.), is less suitable than 'height,' 'loftiness': 'Beautiful in its loftiness, it is the joy of the whole land,' i.e. everybody can see it. Some think that the 'sides of the North' is meant as an antithesis to the heathen Olympus represented by the same phrase ירכתי צפון, Is. xiv. 13. But as this passage bristles with hyperbole, the phrase may there allude to the numerous petty kingdoms, in the area extending from Phoenicia to Armenia, nestling in mountains, where Assyria was always fighting for supremacy. Here the phrase is only another way of indicating that the beauty of height was enhanced by the fact that the Mount descended in a precipice on the North side.

4. The 'palaces' (or better 'citadels') would probably be some distance from the crowded parts of the city, and therefore more visible. There (in the city) God is known 'for an inaccessible place,' for this is what מִשְׂגָּב means.

5. It is quite clear that *vv.* 5–7, 9, 12–14 refer to historical events, which however cannot be identified with certainty. Briggs, *ICC.*, inclines to the siege by Sennacherib, 2 K. xix. The כִּי explains the preceding sentence: God has been known for a defence, as we have proof of it. The kings met for a definite undertaking, and passed by the grand buildings together.

6. כֵּן is not here comparative: 'so they were amazed.' It is understood from the context that they saw Zion or its sumptuous buildings.

7. שָׁם refers to the places the kings saw, and it is wholly gratuitous to translate it 'then' (Baethg.). The passages cited to support this sense (xiv. 5, xxxvi. 13) are clearly not in their original form.

8. This verse has no connexion with the preceding incidents; it is merely an illustration of God's might; it probably means that they dreaded to attack the divinely-protected city, for it was well known that 'Thou canst shatter (even) the ships of Tarshish,' i.e. great ships for long voyages. Sharpe (*Hist. of Hebr. Nat.* p. 131) sees in it a reference to the destruction of the Tyrian ships which carried supplies to the Assyrian army before Pelusium.

9. Many recent commentators accept Theodore of Mopsuestia's view that the Psalmist alludes to the destruction of Sennacherib's army, described in Is. xxxvi., xxxvii. The first line may mean: (*a*) just as we have heard of the destruction of the great ships, so have we seen God's Power exercised in this case; (*b*) or, that they had heard through spies how the enemies were at first dismayed at the strength of the fortifications of Jerusalem. 'Even God Himself is making it firmly fixed for ever.' *Bibl. Hebr.* regards the words from בְּעִיר יְהֹוָה to the end of the verse as corrupt; Briggs, *ICC.*, to end of line, as gloss by late editor; yet as in the case of

the city, *vv.* 2, 3, so in a crisis it would be most natural for the author in the phrase בעיר יה׳ צב׳ to describe God as the Ruler of the Universe, and in the next phrase as One who is the ruler of the only people consecrated to His service.

10. דמינו does not mean merely 'thinking,' but picturing to oneself, dwelling on a certain *weighty* matter in one's mind (cf. Jud. xx. 5; Is. xiv. 24). Not only in the streets or at home, but 'inside the Temple,' they thought intently of God's deliverance, because after all God has chosen to dwell *there* in a special way. Cf. note *v.* 9.

11. 'Name' in Hebr. as in Eng. sometimes equals 'fame.' Wherever the fame of His attributes has reached, there praise *must* inevitably follow. The 'right hand,' the symbol of strength, discriminates, is full of justice.

14. פַּסְּגוּ, a rare word of doubtful meaning, is here quite unintelligible; so some correct פִּקְּדוּ, others פִּסְּעוּ, 'step,' but such errors are hardly likely to be made by a Hebr. scribe. The author appears to have aimed at making the four lines (*vv.* 13–14 *b*) begin with an *s* sound, so the word looks like an error for סַפְּנוּ which in Neo-Hebr. means to 'honour,' 'reverence,' 'cherish': 'Go round Zion, and surround it (let there be no space without people), tell out its towers, give your loving attention to its rampart (reading with many MSS. לְחֵילָהּ), show affection to her lordly homes.'

15. עַל-מוּת is extremely difficult to explain, P. and several MSS. read עַל מָוֶת, G., Σ. imply עָלְמוֹת, 'for ever,' a form not used in Hebr. but in the Mishna; so many regard it as the Title of this Psalm but placed at the end, or as part of the Title of the next Psalm. This view is conjectural. The Trg. interprets the word as a plur. for the abstract 'youth,' and this may be true exegesis. It is hardly a mere coincidence that in Hab. iii. 19 the last two words which look like a Title are preceded by יַדְרִיךְ synonymous with יְנַהֲגֵ here. Again, in Hab. the Versions regard the words as governed by the preceding verb; taking this to be right

the sense is: 'and He will lead me upon my high places, who am the chief musical leader of my compositions,' the לְ of לִמְנַ֫צֵּחַ being an Aramaism for the accusative. From Ps. lxviii. 26 it is obvious that young women (עַלָמוֹת) took a prominent part in the sacred song; in *v.* 12 it looks as if the Psalmist were inviting women to celebrate the deliverance, perhaps in the words of *vv.* 13–15, and the masc. forms of the verbs would naturally be used in addressing everybody. So the last verse means: 'For (or 'that' following תִּסְפֹּר) this God is our God for ever and ever, He will lead us on, even young women.' This is reinforced by the fact that נָהַג sometimes means to 'lead away' captive, and is so used of women led away by a conqueror (1 Sam. xxx. 2, 20, 22), and also to lead on lovingly, Can. viii. 2. '*He* will lead us young women,' but not as a conqueror for concubines or slaves.

PSALM LXVIII.

Whit-Sunday.

Psalm lxviii. is a Processional Hymn to the God of Victories. As a Triumphal Hymn in honour of the Ark it is used in the Jewish Ritual at the Feast of Pentecost, and has passed into the use of the Christian Church on its Feast of Pentecost, the Birthday of the Church. It anticipates the kingdoms of this world being taken up into the Kingdom of God, which is fulfilled in the Holy Catholic Church. No doubt St Paul's adaptation of *v.* 19 in Ephes. iv. 8 *sq.* has made it specially appropriate as a Proper Psalm for Whit-Sunday in the Anglican Church.

3. The vocabulary is as varied as the subject matter. If the text is not seriously corrupt the author must have been influenced by several languages. In any case the grandiloquent style may be the cause of some solecisms rather than scribal errors. תִּנְדֹּף for example may really be

תִּנְדֹּף, fem. for יִנְדֹּף, and הנדף is of course an impossible form, and should be כְּהִנָּדֵף. So Trg. represents it by a pass. partic. הֵימְמָא דְשַׁקְיוּ.

4. Here יעלצו, a rare word, might have been left out, but it has a good effect. The singer feels unutterable joy.

5. סֹלּוּ is another rare word here very appropriate: 'cast up a road for Him who rides in arid-places,' i.e. to lead His people from Egypt through the Wilderness, or the returning exiles through the Syrian desert. The explanation of בְּיָהּ, 'His Name consists of יָהּ,' making בְּ what is called Beth Essentiae, is extremely artificial and sounds Midrashic (see G. K. 119. i). By such a method one could explain away any difficult passage, and *Bibl. Hebr.* is right in trying to correct the word by proposing בָּרְכוּ, but this is imputing a serious error to Mas. It is more simple and suitable in this context to refer the word to Arab. بَيَّ, equal in Hebr. ביה, here imper. בִּיהוּ, 'entreat' His Name; the vowel וּ not being in the ancient writing, the consonants naturally suggested the Mas. pointing. The idea that the word reverts to the history, in which יָהּ was used (Ex. xv. 2), is hardly likely, as the text there is not free from error.

6. Whether the 'orphans' and 'widows' are the actual victims of the 'enemies,' *vv.* 2, 3, who have killed or captured the fathers and husbands, or whether the singer merely names another great attribute of God, it is difficult to say. The syntax is: 'The God who is in the holy abode of the heavens above is nevertheless the Father of, etc.'

7. The contrast in the third line suggests that the preceding lines refer to the exiles on their way to Palestine: God causes those who had lived in isolation among the Gentiles to return homewards, reading מֹשִׁיב which is also suggested as probable in *Bibl. Hebr.* There is no doubt about the meaning of כושרות though the form occurs only here: He brings them forth into advantageous, prosperous circumstances. The perverts have preferred to dwell in an

arid, waste, desolate place, i.e. those who did not care to go back to Jerusalem—compared with which every other place is a barren desert.

8. ישימון is only another poetic word for מִדְבָּר and like ערבות, *v.* 5, refers to God's conducting Israel there. Cf. Jud. v. 4.

9. The זה may mean 'even this' Sinai dropped, the predicate of Sinai being understood in נטפו which though plur. is not against usage, as Sinai the subject stands after it. If זה were an error, זע (*Bibl. Hebr.*) is less likely than זח.

10. תניף might mean here 'to cause' generous rain 'to distil' after Ethiop. (see *Oxf. Lex.* I. נוף), but the ordinary meaning 'shake' or 'lift' might have been in the mind of the author, such e.g. as God Himself shaking an irregular form of rain, drenching, driving rain, very welcome in a desert, and therefore called liberal, generous.

11. חַיָּתְךָ is certainly to be interpreted after the Arab. 'tribe,' 'family,' 'tent' here in view of the following נחלתך. Render: 'Thy kindred,' Ebn Ezra 'Thy congregation,' hence the plur. verb for collective. בָּהּ reverts to ארץ, *v.* 9.

12. אמר המבשרות has been variously interpreted, but it will be admitted that no interpretation is quite satisfactory. In the similar poem of Deborah אמריה occurs before חלק שלל, Jud. v. 29*b*, 30*a*, where *vv.* 30 ff. are obviously the subject of her song; so it may be suggested to read אמריהם בְּשִׁירוֹת, 'God gives their words in the songs of the great army,' and *v.* 13 is the subject of their song.

13. In the second line 'beauty' or 'adornment of the house' does look like an allusion to Jud. v. 30, the woman being regarded as the charm of the home; but it does not at all follow that the Psalmist has Deborah in his mind. There may have been many brave women like her. He is only using the diction of Jud., but for another incident. It is also possible that it was the custom for the most influential women to sort and allot the spoil after a battle.

14. The student will frankly admit that all the recent interpretations of the verse are laboured and not satisfying. One thing is to be guarded against: not to interpret the passage by Jud. v. 16 or Gen. xlix. 14. Words and phrases which in the O.T. occur in particular connexions may have been quite common in the spoken language; or the author may use them as reminiscences of what he has read, although his subject matter has nothing to do with those two passages. I should point שְׁפָתַיִם, 'plains,' level ground, from Syr. ܫܦܝ, ܫܦܝܐ, 'planities' (Brockelmann). Some particle is wanting to connect the first two lines, so it is very probable, from the vocabulary of the Psalm, that כנפי is an error for כְּנַף, the י being a repetition, Aram. גף: 'If ye happened to be lying in the plains (of the wilderness, cf. *v.* 5) it is to you as bright as the wing of a dove covered with silver, etc.', גף being fem. נחפ agrees with it. P. translates שפ, ܫܦܝ, 'plains.'

15. The verse may refer to the kings whom Abraham chased as far as Hobah (Gen. xiv. 15) from the South, and they would thus pass through Bashan. בָּהּ in such a weird style may refer to ארץ, *v.* 9.

16. The poet seems to say: 'Though ye are lofty mountains, do not affect to jump heavenwards, God has delight in *the* mountain' probably of Zion, as לשבתו suggests. The force of אף is suggested by חמד: God desired it, but more than this He has it and will abide there for ever. This explains the different tenses. The omission of בְּ after יִשְׁכֹּן is probably due to the fact that שכן, which is so often used of God's abiding with Israel, had in the author's time become almost a technical term for that idea, and was quite understood without a preposition, just as he puts ההר without its name.

17. The Psalm being a Rhapsody the verse refers to God's Majesty as exhibited in Sinai, but the first line is poetic ornament. Yet it is sheer nonsense first to limit the charioteers to twenty thousand, and next to state 'thousands

of repetition': again the word for 'repetition' is a ἅπ. λεγ. It is more probable that as רכב is a collective and the animals of the riders (or drivers) are included, the consonants are meant to read: רַבֹּת מֵאַלְפֵי שֹׂנְאֵנוּ, 'The charioteers of God are more than the thousands of our enemies.' Notice that רֶכֶב is used for chariot horses, 2 Sam. viii. 4 (1 Ch. xviii. 4). The emendation בָּא מִסִּינַי for בם ס adopted by many and noticed by Kirkp. is unnecessary, and may not represent the author's intention.

בְּקָדֵשׁ the name-place may be the original, the author taking Sinai to be in that region. Nor can we moderns say that it is incorrect. In Refidim the Israelites had a stiff fight with the Amalekites, Ex. xvii. 8 f. From that place the next station was the wilderness of Sinai (xix. 2), so the verse refers to those enemies, and reading בְּמוֹ it means that when God was in Sinai at Kadesh His host was greater than that of Israel's enemies.

19. לַמָּרוֹם cannot mean Zion or Jerusalem. In Jer. xxxi. 11 the word is followed by Zion. The R.V. is right 'Thou hast received gifts among men,' so G., but P. 'and Thou gavest gifts unto men.' The Apostle used this passage in his own words (Eph. iv. 8) and interpreted it to mean that God the Saviour took gifts from the Father and gave them to men. But the only sense one can give to the Mas. is 'Thou hast ascended to heaven, after that Thou hast captured a captivity and taken gifts—booty—among men,' from Israel's enemies. Only one other alternative is possible and more probable, because the above rendering requires מֵאָדָם: i.e. that the original חֶלְקַת was altered from dogmatic motives: 'Thou hast distributed gifts among men' close beside 'Thou hast captured a captivity' sounds too human, but the writer rightly regarded the booty as God's gifts; to us He gives the more blessed and lasting gifts of the Holy Spirit through Him who ascended into heaven. I can see no natural meaning in the last clause unless the highly

imaginative writer is the first to coin the mystic word שְׁכִינָה, and he means 'Yea, O God, even to those who rebelled against the Shekinah' didst Thou give gifts.

20. As עמס is both trans. and intrans. opinions differ as to its sense here. If the general diction of the Psalm were classical the לָנוּ would certainly favour the meaning 'He carries a burden on our behalf.' As it is the לְ is an Aramaism and sign of accus. and may mean 'He carries us.' Cf. Deut. i. 31 al.; or 'He loads us.'

21. The syntax is rude and certainly late. תוצאות, 'escapes,' is very doubtful. It nowhere has this meaning, and syntax is against it. מָמְוֹת תוצ׳ might perhaps have that meaning. Again, the אך of the next verse is neither an antithesis nor a confirmation of this verse. The strong language against a definite enemy suggests that the Psalmist or his race had suffered from the enemy, and this should have been hinted at in this verse. P. clearly found *vv.* 20, 21 too wordy, and so gives merely the sense. But it also appears that its original differed from Mas. for it translates יעמס לנו 'who has chosen us his heritage,' and then follows סלה in the usual abbreviation of the Greek διάψαλμα. I should therefore suggest that the first ת of תוצ׳ is a repetition and the original is יְצִאֹת: 'God is to usward a God for deliverances and Thou hast gone forth to death for Jahveh the Lord.' So יעמ׳ ל׳ in *v.* 20 must mean: 'Blessed be God who daily puts a burden on us, or who loads us daily.' In both verses there is the humble submission to God's will, and faith in His ultimate deliverance.

22. We go out to suffer and die, '*but* God will,' etc. So *vv.* 2–19 are meant to inspire the despairing with hope by calling to mind the might and glory of God's past deeds. קדׇ׳ שׁע׳ can hardly allude to a custom among the ancients for soldiers to wear long hair, for there is not much point in it, nor is there a hint of such a custom in O.T. Again, the

next phrase can only mean 'one ever going about doing mischief,' and if so it reverts to continual enmity, which Edom is represented to have shown to Israel; so שׁעיר is only a disguise for שֵׂעִיר, Edom, Esau.

23. מבשן אשיב. It suits the sense to read אָשׁוּב in both lines; God is represented as being fully engaged in mighty doings in the interest of His people, and saying that He will return from Bashan and the depths of the Red Sea and punish the new enemies named in *v.* 22, but His actual deed is not named. The למען gives the result. P.'s ⲙⲛ̀ⲧⲥⲁ for בשן most probably refers to בֵּית שֵׁן equal בית שְׁאָן, i.e. Scythopolis.

24. תמחץ is certainly meaningless, and תִּרְחַץ of the VV. is certainly right, but a gentle scribe altered the gross idea. מִנֶּהוּ is still a riddle. *Bibl. Hebr.* notices the suggested מְנָתוֹ, 'its portion,' so R.V. The A.V. is quite impossible, but the former is also improbable, for (*a*) one expects 'enemies' to be named after 'blood,' (*b*) the structure is not Hebr. One expects some verb before מִנּ, or מִנּ in the constr. before 'tongue,' and (*c*) it is odd to speak of the 'tongue's' instead of 'the dog's portion.' As the VV. confirm the consonantal text, I assume again that the same gentle scribe altered the brutal יִנַּמֵּהוּ (from נָמָא): 'the tongue of thy dogs will swallow it off thy enemies,' the force of מִן before 'enemies' being that they will lap it from the wound.

25. Undoubtedly the passage is typical of Christ's victories over the enemies of His Church, but the historic sense seems to be this: the singer reverts to God's advance (אשוב, *v.* 23) to avenge some of Israel's injuries, and having done so He comes with certain Tribes in procession towards Jerusalem, when the multitudes behold Him, possibly in the Ark.

The mention of only four particular Tribes (*v.* 28) seems to point to a definite historic event.

26. In view of the mention of Tribes (*v.* 28) and the more natural meaning it is better to read שָׂרִים with some MSS., G., P. There is no definite reason for making a distinction between שָׂר and נגן. Briggs, *ICC.*, prefers שׂר. The verse means that in the vast multitude, who took no official part in the music, 'the Princes' stood first behind the male quire who were in the midst of young women playing on the timbrel.

27. The plur. מקהל occurs only here, and its sing. form only xxvi. 12. The form suggests an increasing, surging throng. בֶּרְכוּ is the more suitable reading. The author makes a historical statement. *Bibl. Hebr.* (1913) is right in regarding ממקור ישׂר as probably corrupt, for the meaning given to it 'O ye who are of the source of Israel' (Jacob), requires at least a pronoun or some word in the verse to represent the 'ye.' Hence it is suggested in the *Bibl. Hebr.* to read מְמִקְרָאֵי or בְּמִקְרָאֵי or אַדִּירֵי מִקְרָא for מִמְּ אד. But the emendations are not quite clear in sense or syntax, and imply serious errors. I should say that the original is אֲדֹנָם מוֹקִיר, 'They praised God in the throngs, their Master, who holds Israel in honour.'

28. It is obvious that the author is trying to recall striking events in Israel's life, to stir them into enthusiasm on a particular occasion, the date and circumstances of which cannot be guessed. Also uncommon phrases and incidents resembling those of Jud. v. occur in the Psalm. רִדְם and רגמתם are admitted to be corrupt. Even Kirkp. regards it as probable in the case of the latter. The last line is meaningless, the subjects being without a predicate.

The first line of *v.* 29 is also an imperfect sentence, even when corrected צִוָּה אלהים after G., Σ., P., Trg. and many MSS.

There are several emendations involving serious changes in the consonants. Baethg. leaves רדם untranslated. There are no Princes named for Benjamin, because it is

implied in צְעִיר רֹדִים, 'Benjamin is the youngest (or least in importance) of those who dominate.' One MS. reads בְּרַקְמָתָם for רגמתם, Jerome renders 'in purpura sua,' which latter is a conjecture in accordance with the Roman idea of Royalty, and the MS. was corrected after it. But it implies a serious error, and the VV. are against it, G. ἡγεμόνες αὐτῶν, P. ܫܠܝܛܐ ܕܥܡܗ. These strange renderings can be explained if the original was מְגִירָתָם which the VV. read מַגִּידוֹתָם and translated *ad sensum*, either 'they who gave the orders' or 'commanders,' 'leaders,' which latter is the radical meaning in Syr., Aram. (see *Oxf. Lex.*), but the assumed original is better as to sense and as an allusion to גּוּר, 'whelp,' and to the words 'Thy father's sons shall bow down before thee' Gen. xlix. 8, 9. The usual explanation of the mention of these tribes only (see Kirkp., Baethg.) is laboured and does not remove syntactical difficulties. In Jud. iv. 6 we read: 'And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord, the God of Israel, commanded (note Hebr. הֲלֹא צִוָּה יהוה), saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?' Translate: 'There (מַקָּה) is Benjamin the youngest of those who dominate, the Princes of Judah, their dread (are there), You Princes of Zebulun, Princes of Naphtali (are honoured in that) thy God hath commanded thy prowess.' As an allusion to the above passage the last sentence is complete. The *sing.* 'thy' is due to the idea in the author's mind that he was addressing a collective body. What follows is again beset with difficulties.

29 b. Having shown what mighty deeds God had wrought in the past, the author exclaims 'Prevail then, O God, in that which Thou hast done to us!' The difficulty is to decide whether פָּעַלְתָּ refers to present troubles which the author admits to be God's doing, or to the great victory over enemies, in which latter case the 'prevail' would mean

simply a wish: Be Thou then Supreme, let us not attribute our success to our prowess.

30. This and the two following verses contain the event which moved the author to sing. The person addressed is the King or General who checked the progress of an Egyptian army, an act which would be hailed with joy not only by the Hebrews but also by the many kinglets of Palestine, Syria and Arabia. Taking עַל as an error for אֶל (so P.), the verse means that as the procession is moving (cf. note on מִקְהַל, *v.* 27) from the King's palace to Jerusalem proper, perhaps the Temple, kings will come or are coming with gifts.

31. If the author's style were less rugged one would have taken the words from בְּעִגְלֵי to the end of the verse as a gloss; as it is it seems to be original. The reader will find the many emendations in Briggs, *ICC*. The fact that the figure חַיַּת קָנֶה is used for Egypt instead of plain words shows that he was afraid of giving offence, and for the same reason the original וְרֹבֵץ בַּפּוּךְ was altered into the meaningless בְּרִצֵי כֶסֶף. The Hithp. מִתְרַפֵּס is used to indicate that the 'young bullock' bears himself as *if* he were trampling down nations, probably those nations whose kings brought presents (*v.* 30).

גָּעַר is usually followed by בְּ but it is sometimes omitted: in the first line it is omitted here, but not in the second; possibly because it was meant to be explanatory and therefore more precise. Reading בְּעֶגֶל I translate: 'Rebuke the race of the reed, the congregation of the strong, (rebuke) the young bullock who stamps down peoples and lies in the reeds.'

It is uncertain whether חַיָּה means 'beast,' 'heifer,' or 'community,' 'race' or both. בְּזַר goes better with the imper. 'rebuke,' so Jerome, P. 'They desire war' may mean that they are actively engaged in war, or though

already beaten they wish to renew it. The latter agrees better with the previous section.

32. A number of emendations are suggested for the ἅπ. λεγ. חשמנים, one of which is בְּשָׁמָנִים (*Bibl. Hebr.*); yet oils were abundant in Palestine, and the error is rather a serious one, and therefore unlikely. As an Egyptian product would have an Egyptian name, it is more probably the Egyptian word 'ḥsmn,' 'natron,' the most extensively used article for embalming (Erman, *Egypt. Gram.* Engl. Trans. Glossary, p. 58). The mineral was abundant in the Salt lakes on the Lybian side of the Nile. Whether the Jews had any use for it or not, it would be a costly gift on the part of the Egyptians, to whom it was as it were life in death: the mummy would lose eternal life without it. Emendations are suggested for the strange use of תריץ, the A.V. and R.V. 'stretch out' is not in the Hebr. and the meaning is dubious. Again תריץ is fem. and יָדוֹ implies a masc. verb, so it is suggested to read יָדֵהּ. But as the author uses a unique Aram. form כוש, *v.* 7, it is more likely to have been יְתַרֵּץ, a common word in Syr. and Aram. which in Pael means to 'act rightly,' but in Hebr. 'he will make his hand act rightly towards God.' Comp. the similar construction of the synonymous הֵכִין with לֵב, as accus., 2 Ch. xx. 33.

36. Kirkp. is right to regard the R.V. rendering 'O God, Thou art terrible' to be against grammar in view of the following הוּא; the reading מִמִּקְדָּשׁוֹ *Bibl. Hebr.* is unnecessary, and the final כ must be accounted for.

I should however adopt this reading on other grounds:

(*a*) the rhythm is too bad even in this Psalm, (*b*) 'Blessed be God' looks as if the pointing has been altered to give the phrase a liturgical form, and (*c*) the variants בְּמִקְדָּשׁוֹ Jerome, בקדשיו G., give cause to suspect corruption.

The consonantal text is however original, only it should be read ממקדשו כי, אֵל should be אָל and בָּרוּךְ, בְּרוּךְ.

Translate: 'God is awe-inspiring out of His Temple, for He gives might to Israel, and prowess to the people blessed of God.'

PSALM CIV.

Whit-Sunday.

Psalm civ. is a Hymn in praise of Jahveh as Creator. It follows the order of creation in Gen. i.–ii. 3, knows of death as the withdrawal of the Divine Spirit, and is familiar with various other conceptions of the creation (Briggs, *ICC.*). Commentators of all times have regarded it as one of the most beautiful compositions in the whole Psalter. It was called by the Greeks Προοιμιακὸς Ψαλμός or Prefatory Psalm, and was used at the commencement of the Evening Office. It is read as one of the Proper Psalms for Whit-Sunday, which, in the Church, commemorates the new Creation.

3. The rendering 'Who layeth the beams of His chambers in the waters' is a little strange, for what is here regarded as wonderful is that He has chambers stored with water; the laying of beams is superfluous hyperbole: possibly, 'He lines' or 'fits up (see etymology קוֹרָה *Oxf. Lex.*) His upper chambers with water.' Comp. stores of snow and hail, Job xxxviii. 22.

6. The usual rendering 'Thou coveredst it' making the suffix of כִּסִּיתוֹ refer to the earth, can hardly be justified by the original, because אֶרֶץ is usually fem. and one expects בְּ before תְּהוֹם. G. reads כְּסוּתוֹ, the suffix referring to תְּהוֹם; P. also makes the suffix of the verb refer to the abyss. If the reference is to the primitive condition of the earth, the Hebrew would hardly apply the term לְבוּשׁ to 'waste and void' (Gen.). It refers to the well-known phenomenon, the cloud or mist which covers the sea: Speaking of the sea, the Almighty says, 'When I made the cloud the garment thereof, and thick darkness a swaddling band for it,' Job

xxxviii. 9. It is more natural to interpret *vv.* 7 *b*–9 to mean, that some waters, such as lakes, are situated on high ground, yet they are made to rush down; the idea is repeated in *v.* 8 to produce an antithesis: some waters go up, some down.

12. Briggs, *ICC.*, regards עליהם as a gloss, and renders ישכון 'they settle down,' but both Eng. and Hebr. require a preposition, otherwise it is a broken sentence; his parallel lv. 7 to show that שכן is used absolutely is not to the point; there the meaning is 'I would rest' as in Arabic, but even in this sense it wants here the עליהם. Briggs rejects it mainly because it spoils his assumed metre, sacrificing sense to ornament.

עפאים. Qr. is עֲפָיִם, G. *τῶν πετρῶν*, P. ܥܦ̈ܐ, which Briggs regards as probably implying Aram. כפאים; I do not think the Versions would confound such letters, but they rather referred the word to יעף, which in *Oxf. Lex.* is compared with Arab. يَفَعَ, 'ascend a mountain,' يَفَعٌ, 'hill.' See also יפע, *op. cit.*

13. מפרי מעש is an elegant phrase and quite in accordance with Hebr. usage; it is therefore improbable that מעש is a gloss, and that מפרי is an error for פְּרָצִים, 'outbreak' of waters, the alteration being made to suit the demands of metre. But it is fair to ask Why only 'outbreaks'? do not ordinary gently-flowing waters fructify? Again, פרצ alone cannot mean outbreak of waters unless מים were with it, the passage (2 Sam. v. 20) cited to prove the contrary is not to the point; there it is used as an epithet after the construct בַּעַל and the reason for the epithet is given, obviously because without it the word would not be understood. *Bibl. Hebr.* holds the two words to be corrupt, and doubtfully suggests the emendation מִנְּשָׁאֶיךָ, 'from thy clouds,' but such a gross error is improbable; if there is any error it is the dropping out of מ before מעש, i.e. מפרים מע, 'they (the waters) make Thy works to

bear fruit,' and the earth, the land with all its creatures, is satisfied, they have plenty to eat (not so Kirkp.).

16. עֲצֵי יהוה. Briggs, *ICC.*, says 'but G. *τοῦ πεδίου*. The original was doubtless שְׂדֵי, which might be either שַׂדֵּי or שָׂדֶה.' Such a gross error on the part of Mas. or G. is highly improbable, but while he makes his emendation he omits the fact that א* reads *κυ.* but א$^{c.a}$ *πεδ.* The last named reading was probably meant to obviate the idea that trees are lawful objects of worship, a worship prevalent in Egypt.

24. קִנְיָנֶךָ. G. *τῆς κτίσεώς σου*, Vulg., Hier. *possessione tua*, so P. and Trg.; so R.V. marg. 'Thy creatures' must rest on G., but whether the Revisers had an etymological reason for this rendering I cannot say, but Briggs has certainly no reason to be dogmatic in saying that it is a late word from קנה equal 'get,' 'beget.' Let the student examine the Versions of all the passages where the sense 'to create' suits the context better, and he will find these divergent renderings. One example is enough, Gen. xiv. 19, 22. G. 'create,' Vulg. 'create' in *v.* 19, 'possess' in *v.* 22. The reason for these phenomena, I take it, is the fact that قَانَ, Arab., means to 'fit together,' 'fabricate,' 'forge.' For aught we know they may have read in this passage קֵן הַשָּׁמַיִם.

PSALM CXLV.

Whit-Sunday.

Psalm cxlv. is an acrostic song of praise to Jahveh the King. In the Consonantal Hebrew Text the נ is omitted, but it has been preserved in the Greek LXX. Version. It ends with a summons to universal praise, and is fittingly a Proper Psalm for Whit-Sunday.

5. There is no good reason for altering הֲדַר כְּבוֹד הוֹדֶךָ into כְּבוֹד הַדְרֶךָ, it is also doubtful Hebr. inasmuch as הָדַר

is the consequence of כבוד, though כבוד may be the consequence of הוֹד which in later Hebr. became a royal epithet, Majesty; it means here the splendour of the dignity of His majesty. But where הדר is followed by מלכות (*v.* 12), כבוד is rightly in the construct, being the consequence of the combined words that follow: the dignity as the result of the possession of a splendid kingdom. G.'s reading יְדַבְּרוּ for ודברי, adopted by *Bibl. Hebr.* and Briggs, *ICC.*, is due to error, or is an attempt to harmonize with יאמרו, יביעו, *vv.* 6, 7: the line means, the various facts with respect to Thy wonders.

13. The next verse which should begin with נ is wanting in Mas., but one MS., G., Hier., P. have נֶאֱמָן יהוה בְּכָל־דְּבָרָיו וְחָסִיד בְּכָל־מַעֲשָׂיו, which very many scholars accept as original. Yet its absence from Mas. and its strong likeness to *v.* 17 seem to me to suggest that either the original, following close after the words on God's sovereignty, must have contained strong reflections on Gentile rule over the Jews, and was therefore suppressed, or the author having noticed his omission after the completion of the Psalm altered *v.* 17 to supply it.

Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν...ψαλμοῖς περὶ ἐμοῦ.

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is the consequence of כָּבוֹד, though כְּבוֹד may be the consequence of הוֹד which in later Hebr. became a royal epithet, Majesty; it means here the splendour of the dignity of His majesty. But where הֲדַר is followed by מַלְכוּת (*v.* 12), כְּבוֹד is rightly in the construct, being the consequence of the combined words that follow: the dignity as the result of the possession of a splendid kingdom. G.'s reading יְדַבְּרוּ for וְדִבְרִי, adopted by *Bibl. Hebr.* and Briggs, *ICC.*, is due to error, or is an attempt to harmonize with יֹאמְרוּ, יְבִיעוּ, *vv.* 6, 7: the line means, the various facts with respect to Thy wonders.

13. The next verse which should begin with נ is wanting in Mas., but one MS., G., Hier., P. have נֶאֱמָן יְהוָה בְּכָל־דְּבָרָיו וְחָסִיד בְּכָל־מַעֲשָׂיו, which very many scholars accept as original. Yet its absence from Mas. and its strong likeness to *v.* 17 seem to me to suggest that either the original, following close after the words on God's sovereignty, must have contained strong reflections on Gentile rule over the Jews, and was therefore suppressed, or the author having noticed his omission after the completion of the Psalm altered *v.* 17 to supply it.

Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν...ψαλμοῖς περὶ ἐμοῦ.

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